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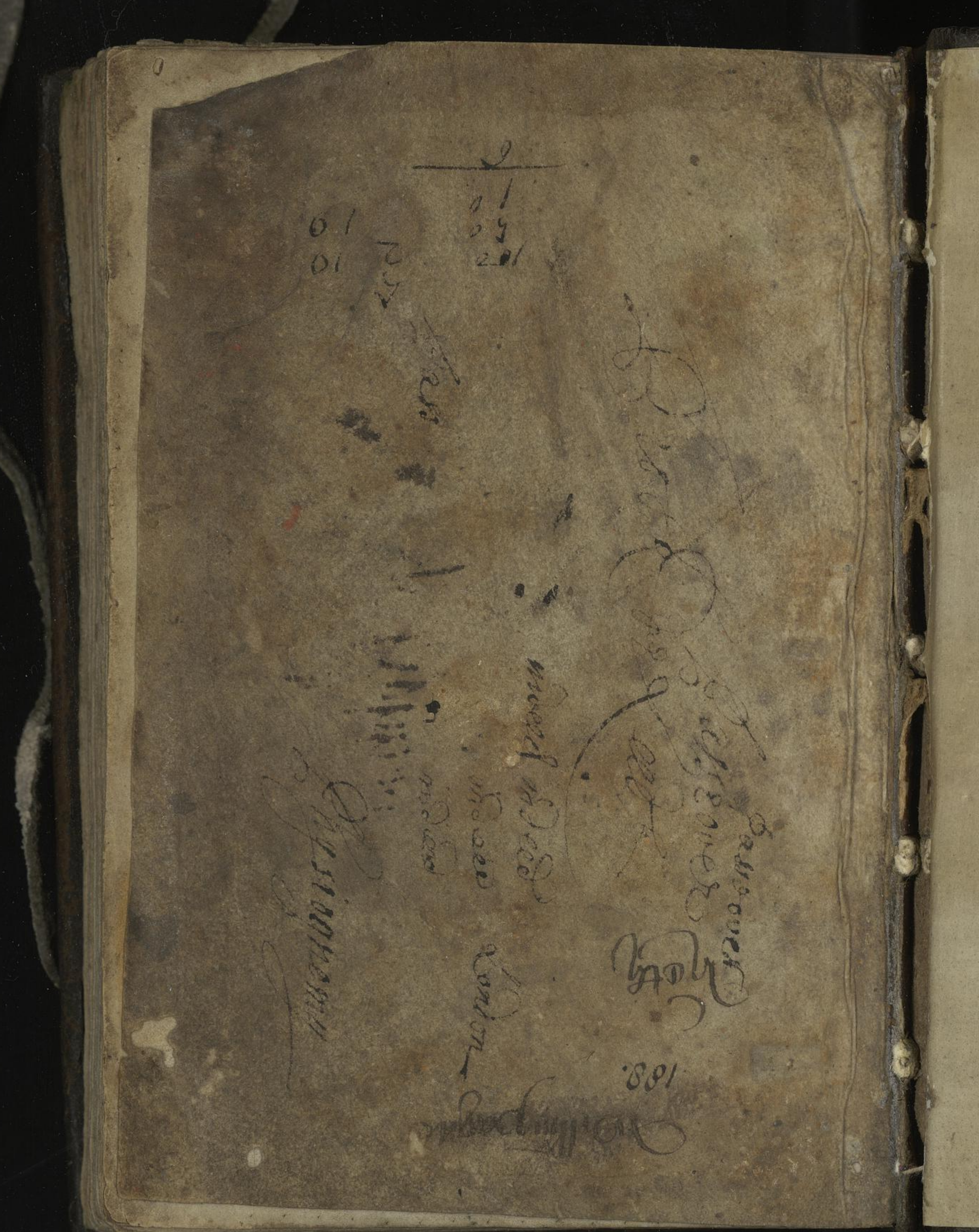

Sciunt omnes

Ego Johannes de Wakefeld

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Prolog:

This tretis compilid of a poze caitif & nedi of goostli help of alle cristen pe
ple. bi ye greet ma & help of god:
schal teche simple me & wymmen of good wille ye
rigt weie to heuene, if yei wolen bise he to ha
ue it in mynde & worche pafir. wt oute multipli
cacioun of manye bookis/ And as a child wil-
lynge to be a clerk. bigynnep firste at pe groun.
pat is his: a.b.c. so he pis techinge to speke pe
beter bigynnep at pe groun of helpe: pat is cristen
manes bileeue/ for wt oute bileeue. it is impossi
ble as seynt poul seip: yt ony man plese god/ and
for pe bileeue bi it silf is not sufficient to man
nes saluacioun wt oute goode werkis of charite:
as crist seip bi his apostle seynt Jame/ pfore
he propiy wt godis help. tuyngli to telle pe co
maundemetis of god: in whiche pe charitable
werkis ben conteyned pat longen to bileeue/
and for it is hard to pchace ouzt of god in pier
vnto pe tyme yt man haue bileeue & liue aft
ir his comaundemetis: as he seip him silf in pe
gospel/ whereto leeu ze to me lord. lord/ and
doen not po pingis pat I seie/ pfore after pe
estis. he pewili wt ye mist & help of god: to
scheue schortli pe pier pat ikn crist tuyste his

discyplus. yat is ye pater noster/ And after yese
sūme short sentencis exciting mē to ihūmen
to heuēly desyr. for yat ihonesy to stizeup as
vi a ladder of diuerse rūngis: fro ye groūd of
bileeue ī to ye hepyng of godus heestis/ and
so up fro vtu m to vertu. til he se god of hy
on regnyge m eiillastīg blis/ ye is hich blis he
to us alle grāute he. yat lyuey t regney ībr
oute eende. mcifiul god Amen/

hat shal ayse what thinge it wear
comminge to hazue I thinke he wold
neber myssende one onez for of all
hzeapes comminge to hy stonde

he that wyst wrigt thinge it
dude turning to hazming and
wyth him to beaze his wood nil
myssepent one onz for of all
thinge comming it to the floze

The bileeue.

The ground of al goodnesse is stedfast
keep ey bileeue, for ỹ yesus. Gre t
mercy is ꝑchased of god/ keep was
ye principal ground yat made ye woman of ca
uane. to ꝑchace of crist. helpe of body t of sou
le. to hir douzter yat was ỹuel trauelid wiy
a deuel. as ye gospel witnessip/ And centur- .Mt. 16°
io was moche ꝑised of crist for ye stedfast bi
leeue yat he hadde to ye power of his godhed/
ffeip is likned to ye loodstre. for it sheiwip ye
hauene of gre. to mē voiagynge ī ye see of yis
worldi/ yis is ye cestre yat ledip goostli hym
gis to worshipe ihū cst. yesus ỹrstondig of
synne. as ye cestre ledde yre hyngis. wherne
crist was bozn/ ffeip ey bileeue is as a fadom . Mt. 7
higgynge ī ye ground of a strong bildig. yat
beip up al ye werk/ for as bildug stondip
stifli yat is wel grouded upon stoon. so ech
vtuous dede is strong: wherne it is groundid ī
ye sadnesse of bileeue/ for upon yis stoon yt
is sad feip. crist seide. yt he wolde bilde his
chirche. yat is mānes soule/ A mā yat heip
lost his riȝt ize: is vnable to defende hī silf
ī batel. for his sheeld helpip ye left ize. t so he
hap no ȝift to defende hī of his ēmye/ riȝt

so who yᵗ hap loſt ye riʒt ize of ꝑi bileeue. is ꝑnable to ꝛᵗ ſtonde eyn· to fiʒte. azens his gooſth ēmye ye feend/ Seynt ꝓul ſeip. poꝛiz ſtidfaſtneſſe of ꝑi feip. oñiuerſalle kyngdoms/ yei oñiuerſalle ye kingdō of her fleiſh. poꝛiz clene chaſtite of bodi & ſoule/ & ye ꝛeſiſtence of ye ꝛworld: poꝛiz ſettig at nouʒt of ye richeſſe ꝑof/ and ye kyngdō of ye feend: poꝛiz pacience & meknefſe/ Certeyne of ſtidfaſt feip is ye mooſt counſeil. yᵗ mā fallen ī to deedli ſyne/ foꝛ if a mā bileeuede ꝑfitli to ꝛeeſe anoon after his ſyne oon of thiſe tymes. he ſholde poꝛiz yat bileeue: hope hī ſelf & ſle fro yat ſyne/ and mooche moꝛe if he bileeuede yᵗ god ꝛholde ponyſhe hī in bodi & in ſoule foꝛ eiſemoꝛe: if he diede i yat ſyne/ if mānes bileeue & triſt ꝛwere ſad ly ſett in god. al maner dreed fantaſies & feer of yis ꝛworld ſhulde greue hī litil eꝑ nouʒt/ Criſt ſeide to his diſciphs. yᵗ if yer feip ꝛwere as greet as ye ſeed of ſēney. yei ſhulen ſeie to yis hill paſſe hēnes. & it ſhal paſſe. & no ting ſhal be īpoſſible to hē/ Seynt ieroñ ſeip yt feip is greet: ꝛwhāne it is heried to ye roꝛn of ſēney/ ye roꝛn of ſēney is not

brokū; pe ȝtu þat is not knowsū/ but euer
pe moze þ͛t is powred: pe strenger it sme
lly/ vizt lo amā þat is sadh groūchd in pe
fery: pe moze he is powred bi pfecucioū: pe
gretter t pe moze feruēt is his bileeue/ þus it
mākes bileeue eȳ fery ūsere as greet as pe se
ed of sēuey. he shulde remoue fro hī lik pe hill
of pride: t alle oþr falle dseetis of pe feend/
ffery maky oure soule so able to take heuenh
ȝifts. þ͛t wh͛t ȝyngis ibe wolen: we mcī ge eñ
te of pe feyful lord/ ℣ blessd is pe soule þ͛t
bileeuey aright t lyuey wel t in wel lyuyng he
pry ȝou fery/ for al pe while þ͛t þeir hāde sho
fast fery. he ȝede upon pe see. as upon drie
lond. but wh͛ane he fraide t sadnesse of bilee
ue. he bigan to drenche. t ȳfore crist repue
de/ as of litil bileeue/ so it fary in us þ͛t bi
flogerynge t stedfastnesse þ͛ pe wh͛yud of erth
tēptacioū ery oþr grēsthulnesse/ ȳfore bry
en sette we oure bileeue t ful trist in hī þ͛t
us almyti. t not ī ouy/ seyn yng y͛ man: em
le ī ony tyme/ and trist we stedfastli þ͛ no
yng mīn greue us fery: þan he wole suffre
it. t alle ȝuges wh͛iche he sendy remē for
pe beste. t let no welpe of us faliyng word

draweb oure hertis fro ye sad bileeue ī god/ pritte we not oure bileeue ney trust in charmes ney ī sibeenes. ney ī ony opyr fantasies: but oonly ī almyzti god/ for it is ful pilous as hooli doctours seien. to scatere mānes bileeue aboute ony suche/ And ech mā t wōman take heede to hē silf. for good lyf t riztful maky mā to haue sad bileeue t trust ī god. t yuele werkis drawen hī m to dispeir. as seynt Johī Crisostōm seip/ And after pe assencioū of ihū crist. pe hooli goost tauzte pe apostlis al tirape needful to soule. t bi pe teching of hī. pei tibelue settide togidir tibelue artichs of pe feip. pat is pe crede. pe whiche artichs alle mē t wymmen pt wolen be saued moten stedfastli bileeue/ But muse we not what apostle made. which pt of pis hooli crede. but bileeue we pt god tauzte it m hē alle/

1 Artich

The firste article is seid ī pis wise/ I bileeue ī to god fadir almyzti: maker of heuene t of erpe/ Dou is to bileeue to god: t an opir is to bileeue is to bileeue ī god/ pe firste han bope yuele mē t goode. but pe secōde han noon but goode/ ffreendis bileeuen to god. pat is. pt he is treewe. t pt his wordis ben sope. t zit sinne mē t wymmen fau

The bileene.

leu m̄ pis poynt/ for if pei bileeuēd/ panne pt
pe wordis of god ben trewe. whiche he spe
kip m̄ hooli writt azens her sinful lynyng
pei wolden ey for drede eyn' for loue amen
de her defautis/ To bileeue m̄ god as seynt
austyn seip. is m̄ bileeue to cleue to god po
ruz loue. t to seche pilk to fulfille his will/ no. 14.
for no mā bileeuep panne m̄ god. no but he pt
louep god. t bi his good lynyng trowip to ha
ue pis of god. as a greet lordon seip/ And
thorth no mā sinnep azens god. no but he fai
le m̄ bileeue. which is grou̇nd of alle goode wer
kis. as pe same lordon seip/ In pat. pt he is
fadir. he wole mylden to mercy to mē forsak̄
ge sinne/ and ī pat. pt he is almyzti. he is re
dy t of power to ponesshe alle pa: pt wolen
not leue her sinne/ we shulen bileeue pt god
pe fadir beynge almyzti wt̄oute biginnyng t
endyng. made poruz his word wt̄oute tra
uel heuene t erpe. t alle tweetis of nouzt/

The tenthe article is pis/ I bileeue
ī to ihū crist: his oonli sone our
lord/ pis article longip to pe god
hed of pe sone: pe secūde gloone of pe book
triynyte/ here we shulen bileeue. pt ihū crist

ye sone: as euene wt ye fadr. wtoute bigy̅
ning & eendyng/ euene i myzt: & al oo myzt/
euene i goodnesse: & al oo goodnesse/ & yt ye
fadr: dop no ping wtoute ye sone: ne ye so
ne dop no ping wtoute ye fadr/ and yt yese
thre ploones ben oon almyzti god: wtoute
bigynyng & eendyng. thu̅ crist godis sone. yh
che myzti wt god ye fadr: as seid apprh to
be oone lord bi double rizt. for he bouzte us
wt his dyne herte blood. & also for he shal
be oure iuge eft̄ domesmā/ ye ỳde article:

The ỳride article is seid yt. I bilee
ue yt he is cōseyued of ye hooli
goost. & borū of ye virgyn marie/
Pis is ye firste article: longynge to ye ma
hed of oure/ here we shulen bileue. yt crist
gracious sone ye secunde ploone of ye hooli
trynyte: took flesh & blood /soul of oure
lady bi ye hooli goost. wtoute mānes me
dlyng. he bigan as clene maide & vir
gyn/ and as she cōseyuede hī wtoute
synne: so she childide hī wtoute synne & hooli
lī euere. for god & mā togidre/ ·uy· ferye.

The ferye article: huey i yese wordis/
I bileue yt he suffride peyne/ vn

dr. pilat of poũce: don upon pe cros deed
t buried/ here we schulen bileeue. pt pe sa
me ihũ crist is ꝺ̃zi god t ꝺ̃zi mã m pe sa
me fleisch pt he took of pe ꝺ̃gin marie: suf
fride hard peyne t passioñ t ꝺ̃zi bodi deep.
bi pe doom of pilat ñge of pat prouince. wip
outte pen̄ing of his godhed/ crist bodi suf
fride hard peyne. for we schulde haue suffran̄
ce e ꝺ̃ pacience i oure aduersitees t tribulacioñs/
he suffride mekeli t trespassise neuer: for we
schulde suffre wilfulli pat hem mocte trespas
sid/ crist was crucified. for we schulde chastise
oure fleisch bi penaũce. azẽstondinge synne t/ vn
leeful lustis/ crist diede on pe cros bodi. pt
we diue i pe cros of peuaũce azẽstondinge
synne: to oure lyues eende/ pe cros of peu
aũce hap foure ptes/ pe first is lowe. for
leesyng of pe loue of god/ pe secũde is lowe.
for leesyng of pe ioie of heuene/ pe pridde
is lowe: for deseruyng of pe peyne of hel
le/ and pe ferpe is lowe: for seruyng to fe
endis t to synne/ crist was buried. t we
de oure goode ꝺedis. fro fauour t pisyng
of pe worlꝺ. t haue mynde. pt eipe is erth
ge bi hynde of oure ꝺedli fleisch: t pt oure

ꝑouȝtis be cloȝid fro lustis of ꝑis world. and
faſth hauȝinge mynde upon ꝑe hidouſe peȝ
nes & deep of cruſt/ ꝑe fifꝑe article:

The fifꝑe article is ſeid: I ꝑis wiſe/
I bileeue ꝑt he wente doñ to helle/ ꝑe
pridde dai he roos fro deep to liff/
here we ſchulen bileeue ꝑt cruſtis bodi laie
deed ī ꝑe ſepulcre ꝑt ſoule. ꝑ ꝑto ꝑe
ꝑridde dai. ꝑt he roos fro deep to liff/ but ꝑe
godhed dꝛꝑte not fro ꝑe bodi neiȝ fro ꝑe
ſoule/ and aftir ꝑat ꝑe ſoule was dꝛꝑtid fro
ꝑe bodi. it wente doñ to helle. & delyueride ꝑe
hooli ſoulis ꝑt weren ꝑe ꝑoȝuȝ ꝑ ꝑtu of his
godhed/ cruſt wente ī to helle. ȝyuinge us
enſaumple ꝑt we ſo ꝑidir bi mildnid ꝑouȝt. wh
ile we liuen here. haujnge mynde upon ꝑe pei
nes ꝑat ben ꝑe. ꝑt we come not ꝑidir aftir
ꝑis liff/ ſalſo he roos ꝑe pridde dai ī bodi & ī
ſoule togidir. ꝑ god & ꝑ mañ eꝑlaſtinge/
he nolde rise bifore ꝑe pridde dai to ſchewe ꝑe
trewe: ꝑt he was ꝑ ꝑtu deed in bodi/ ffor if he
hadde risi anoñ: it hadde not be bileeued. ꝑt
he was ꝑ ꝑtu deed/ and as eche word of trewe
witneſſinge ſtondip ī ꝑe moup of tweyne mẽ
or of ꝑre. ſo ꝑt cruſt was ꝑ ꝑtu deed in bodi

man be knowē bi liggyng ī ye buriel / vnto ye ꝑ
de dau / ꝑn ye ꝑde dau he wolde rise fro deep. ī to
kene ꝑt ye lyt of hys deep hadde distried oure
double deep. hoye of adam & of us lif / and for
we schulde rise fro gooshli deep. bi pre maner
medicyns. bi contricioñ eyr sorwe of herte
for synne: bi cōfessioñ to god cheefli. & bi satis
facioñ maad to god & to mā wip ferfyful wer
The sixte article is pis /] bilee q̄ dus /
ue ꝑt he sitt to heuene. & ꝑe he sittip
ou ye rigthalf of god ye fadr almyz
ti / here we schulen bileeue. ꝑt ihū crist / ꝟzi god & ꝟzi mā eūlastīg dide appere to hise disciplis
aftr his risyng fro deep. & tauzte hē of ye reume
of heuene. & eet wt̄ hem: to shewe ꝑt he was yā
ne ꝟzi mā as bifore his deep / he stiede to heuene.
& hizide mānes kynde aboue alle ye ordris of aū
gels / he stiede to opene ye zate of heuene. he stiede
to shewe ye weie to mā. & to lede mā wt̄ hī / he stie
de to ꝓie ye fadr for mankynde **ye seuēpe article:**
The seuēpe article is seid ī pis wise /] bi
leeue ꝑt he is to come: to deeme qui
ke & deede / here we schulen bileeue. ꝑt
ye same ihū crist / ꝟzi god & ꝟzi mā. in ye same
mañe & wip ye same wowchis ꝓt he suffride &

heb. 3

hid. 2. 3

. anthe. 2

heb. 1

Act. 1

bat wt hi to heuene. schal come to pe doom t dee
me al mankynde bope goode t yuele after her
deedis/ and vndirstonde pt in pe doom schal be
foure degrees of mankynde. as seynt ꝓ. t ab
ove seien/ On ꝑ schal be pat schal deeme t not
be deemed. as pe apostlis t opur me in moost
ꝑt leuyng/ an opur manie of folk schal be pe:
pat neꝑ schal deeme ne be deemed. as hepen me.
for her dampnacioũ is knowen to al hooli chirche/
.Jo. 3°. for he pat bileeuep not nowe: is deemed/ and
1ª. 2°. pei pat synnen wtoute lawe: schulen perische wt
oute lawe/ pe pridde manie of folk: schal be de
med t lawed/ as pei pat bileeuen in crist t he
.Ai. 24°. pen hise comaundementis. t doen pe werkis
of merci. to poore nedi me t wymen/ pe fer
pe manie of folk: schulen be deemed t dampned.
as falce cristen me t wymen. pt haue pe bileeue
of ihũ crist. wtoute loue t goode werkis/ su
che pt knowlechen he cristen poruz bileeue:
but in her dedis pei denyen it. as seynt po
.tit. 1°. ul seip/ Suche falce cristen men t wymen schu
len be dampned to harder peyne pan hepen me.
t peyne he moze haue pan ony mã cam pen
ke. wip lo: for pei wityngli t wilfulli wraw
piden god wt her yuel leuyng t wolden not

loue hī: doynge ye ymagis yat he cōmaūde
hē to do. ney leuynge ye yīgis yat he forbem
dide hē to do/ for ye ibliche /unkyndnellis:
ye ibozm of her cōlcience ſhal moze bitterly
bite hē yan ony mā can penke/ falſe ſiſtem
mēnes doom ſhal be moze peynful: yan
heyen mēnes/ yat is. for ye knowing of truye.
t not ibozching yafim/ ffor crift ſeyp. ye ſer- luc. xij
uāūt yat knowep ye will of his lord t doip
it not ſhal be betū ibr many betyngis/ yat
ſhal be a dredful doom: t a feerful dome-
man/ ffor ſiſt yat ſhal be nige ye. is now
mehe as a lombe. t redy to bowe to mā:
but ye he wole be ſteern as a lioū. to alle
hem yat ben dāpnable. t deeme eſtim: ry3t
fulneſſe/ zaueze yis ſteern domeſman bi
holdinge alle ſeyntis aūgels t feendis: as
ſeynt Joh̄ reuelacī ſeip/ alle mē t ibymen
ſchulen zilde rikenyge of al her liuynge ī erye.
of alle ye iechs yat pei hem don. for ibhat
entent t to whos ibozſhip pei ibrouzte hē/
t not oonly of gret treſpaſſis. but alſo of
yo yat ſemen but ſmale/ for of ech ydil
ibord mā ſhal acompte ye. as crift ſeip
hī hilf/ Seynt. ḡg. ſeip. an ydil word is yat.

pe wbych wantyp ꝓfitable reſon. eꝰ cauſe of nuſt
nede/ and ſeynt ſerom ſeyp. if ony word is ſpo
kū. pe wbych e they not mē heernige: it is not
wtoute ꝓfit to pe ſpeker/ and hy vilteinyng
ſchal be zoldū of ſuche. noche moze t wrpoute
cōpleoū hatder vilteinyng ſchal be zoldū of ſyn
ful ſpeche. as of bachityng ſclaūdrug ſcozn
yng. fals amuſyng. lyng. ſwerng. foꝛſwerng.
cnuſyng. t lecherous ſpeche/ Alſo mā ſchal zilde
vilteinyng of alle pe ꝓuyſis of hys herte. ꝑt god
wude to ony ſyne. as god witneſſip in hys ꝓfete/
and ſeynt ꝗ ſeyp. ꝑt god bholdip ſo ech mā
nes hyf. ꝑt pe leeſte ꝓuyſis leue not/ vnchaſtiſ
ſchū pe doom/ and not ooub wbe ſchulē accōpte
of dedis don wbyche wbe ſchuldē not haue don.
but alſo of dedis left vndo. wbyche wbe ſchulden
haue don/ as yet ham not do pe werkis of mū
cy to pe ꝓre nedi folk. wep zoun hē. ne lent
hē. ne holpū hem in her meſchif. as crift ſchal
vehercē pe doom. as hī ſelf beryp witneſſe in
pe goſpel of matheu/ Alſo ech mā ſchal zilde
accouptis of al pe tyme zoun to hī. hou he
hap ſpendid it. as it is writū in pe book of
moznyg/ and ꝓfete ſeyp ſeynt bernard. al
pe tyme zoun to mā. god ſchal ſeke hou he

ye bileeue:

hap spendit it/ and of mysspendig of tyme:
spekip seynt anselme seynge to mā/ Apon
appfitable t drie tre wozpi to eūlastīg fier. wht
shalt pon answere ī pat dai. whāne al pe ty
me of lyuyng zouū to pee shal be askid. hon
pou hast spendid it. anoon to pe tisynalmg
of an ye/ allo mā shal acompte pe of alle hi
se wozldli goodis. hou pt he hap getū hem.
kept spendid t loued he. as eft meney in goost
h vndirstondig. of ten besauntis t fyue talentis/ ay. t. 24°
allo of alle pe goodis of bodi. as strengpe. luc. 19°
fairnesse. swiftnesse. kūnyng of bodili wittis
ī whos seruyce pese ben spendid/ allo ech
mā shal zilde resheuyg of kepmg of his owne
soule/ ffor if a kyng hade a douztir moost lyk
to hi silf. to whom he pouzte to zyue grete
dignyte t worshyp. t took hir to ony mā of
his reume to kepe. pe moze negligent pt pis
mā were aboute pe kepmg of hir. pe strei
resheuyg pe kyng wolde aske of hi for hir/
Now perfore is pat shal pe kyng of heuene
do to hi. to whom he hap bitake his douztir
moost lyk to hi silf. pat is to seie mānes
soule. pe ful mocke loued douztir of pis kig.
t ordeyned to greet worshyp ī pe blis of pe

uene. if he kepyp hyr rechelesly ꝑfore god com
aūdyp in ye book of his lawe. yt ech mā he
den 3° ye bilib his owne soule/ Also ye fadr & ye
modr shulen acompte for her child yat is
/vnchastisid. as it is expſſly shewid in hooli
i. ii. e° writt. hou holy ye preest yerly nechigence
of chastisyng of hise sones. yt he chastisi
he not as he shulde hame do/ ꝑfore as ye storie
telly. he seldom backward fro his seete & brak
his necke/ Also seynt gr. sey in his dialog.
yt ye secund strangle a myschanyt child i
ye sizt of ye fadr. yt was bi tyme fyue zeer
ex. 3e age/ And ꝑfore ye wise mā techip men &
wymen to chastice her children seynge. he y
loueb his child: wole hisli chastice hi/ for
yerly you chastice hi bt a zerd: he shal not die/
chastice you hi iby zerd: & you shalt delyuere his soule fro helle/ for beter it were to
haue oo child dredynge god: pan a foulyid
wicchid/ and beter it were he sey. to a mā to
16. die wtoute children: pan to leue wicchid chil
dren bihynde hi & vntauzt/ ffor ye fool child
shal be in to sorwe to ye fadr & modr: ye
whiche were not busy to teche hē vertues/ al
so ye ꝑfet ey yerly shal acompte for hise sy

getis hou he hap tauzt hē bi lyuyng and bi
word. as god witnesshp bi his ꝓfete/ a gweet
dreed shal be at pis doom of ye multitude of
amuser's. mānes owne cōscience which is
defoulid wt̄ sinne t not amendid shal amu
se hī: not ꝑuyh but opūh/ also mānes ow
ne sinnes which he wolde not leue: shulen
amuse hī/ for yei as a burdū shulen be trus
sid wt̄ hī: which amendip not in pis lyf. he
as it is writtū in ye book of mooruyng/
ffor as yefe t stolū ying tied to a yeeues
necke. amusip hī: rist so shulē sinnes not
amendid ī pis lyf. amuse sinful wrecches/
also hooh writt shal amuse hē. pt̄ kneuē
it herdom it. t wolden not hyue yer afor-
suche shulen bere wt̄ hē ye sentence of pis
uacioū. as mervie ye kinyt of rand ye
husbonde of bersabe site. for he bar let
tris to batel. wt̄ ye sentence of his owne
deep/ And ꝑfore it sep. pe seruātū pat
knowip pe will of his lord t doip it not:
shal be bete wip many betyngis t pēsaū
ris/ and in ensaūple herof rist sep: pt̄
moyses laide shal amuse pe ielwis/ also
godis creatūris which mā hap wlid

out of meſure ⁊ m̄ ſyn̄e ſhulen Amule hī ꝑe. ⁊ be
As redi to take /ꝑeiaūce upon hī. As pei were
tofore redi to ſerue hī / pe fier to bren̄e hī. ⁊
pe watir to drenche hī. ⁊ pe erpe to ſwolwe
Feb. 20. hī ſ as ſeip a gr̄eet clerk hugo de Archa noe /
Alſo feendis ſhulen be redi pe. Amulſynge ſyn
ful men ⁊ wym̄en. for pei As tr̄aitours entiſ
den to pe ſyn̄e. ⁊ wh̄ane pe ſyn̄e is don: pei
wolen Amule m̄ā ꝑof / And ꝑfore ī pe book of
Apō. 22° ꝑuytees. pe feend is clepid Amuſer of cristen m̄e
⁊ wym̄en / And ſeynt Austyn ſeip. ꝑt pe feend
ſhal be redi ꝑe. reherſynge pe conenaūt pat
m̄e ⁊ wym̄en maden at her cristenḍ talkynge.
raſtynge ayens hē what wickidnesſe pat pei
han don. ⁊ wh̄ane ⁊ where pat pei han ſyned /
⁊ what good pei ſhulden haue don. ⁊ dide not /
And p̄ane pis aduſaire ſhal ſeie. As ſeynt Aul
tyn ſeip. pou rixtful domeſm̄ deeme peſe to
be myn. for pe ſyn̄e pat pei han wrouxt. pat
nolden be pine bi g̃te / pine pei were bi wynde:
for pou madist hē of nouxt / but myne pei ben
now: for pei diden pe ſyne pat ⁊ puttide m to
her pouxt / ſyne pei were: for bi pi paſſiou ꝑ
hē bouxtist / myn pei ben now: pouz pe ſyne ⁊
wickidnesſe pat pei han wrouxt / to pee pei

ıbeven vnbrixū: t to me pei ıbeven brixū t to
myne entilyngis/ of pee pei toohen pe clop of
vnkeedlyneſſe. of me pei han take pe roote of
ſyne t filyehed/ pi roote pei han loſt. t ıbt myn
pei ben come hidw/ riztful domeſmā deeme
pele to be myne: t to be dāpned ıbt me/ Allas
ıbhere ſhal pat ıbrecche abide: pat is ſo hard
bilett/ Alſo ſeyntis ſhulen amule her pluers t
ſtondē in greet ſtidfaſtneſſe to bere ıbitneſſig
azens hē: as it is ıbritū in pe book of ıbiſdō/
Alſo iugetis: ſhulen amule her yuele domatis/
Seynt bernard ſeip. pei ſhulen come bifore pe
doom ſete of crīſt. pt pe gretio? playnt of ıbidu
es t of fadirles children t modirles be herd/
and an hard alegeāūce ſhal be to hē. for pei ly
ueden bi her ıbagis: t diden not after her ſyēes/
Alſo children vnchaſtiſid ſhulē amule her fa
dris t modris. pat ıberē negligent to chaſtiſe
t vndirnyme hē: as pe book gooſt ıbitneſſip
ī pe book of ıbiſdom/ Alſo pe poze ſhulē amu
ſe pe riche pat haden pe goodis of pis ıboꝛld.
t ıbolden not helpe pe pozē ī pouert t meſch
if. but ſuffridē moyis to ete her clopis. t muſt
to ete her money: t pat ſhal be ī to ıbitneſſig
as ſeynt Jame ſeip/ Alſo pe beneſetis pt mē

Apō. 6°

ſap̄. 8.

ſap̄. 8°
et 7°

to the
4
Ja. 4°

t ibymen ſhan reſcreyued of god. t diden not due yͤ
kyngis. neyͤ ibozſhipide not hī ibt due ſeruyce fo:
hē. ſhulen amuſe hē: t be aleggid azens hē/ And yis
is figurid ī hooli ibrit. ibhere pe ãngel cam to pe
place of ibepyngefolk/ bi pe ibhich place is vnderſtō
dū pe doom: fo: pe ſhal be ibepyng t ibeilyng. As
ſeynt Johñ ſey ī pe book of ꝓuytees/ And pe he
reherſide pe beneſetis t goodneſſis pat god had
de do to pe peple. t repuede pe peple. fo: yei had
den not hī in mynde. neyͤ ibozſhipide not hī fo: hē/
Allo pe tymēs pat cũt ſuſſride ī tyme of his paſ
ſioñ. hope iboūdis ꝟ os. nailis. t ſpere ſhulen a
ruſe ſynful ibreccheꝭ. As ſeynt bernard ſey/ per
fo:e alle cryſten peple haue ze ſtedfaſt mynde up
on pis ſentence. t fle ze vnleeful luſtis of zoure
flesh. t couetiſe t diſceytis of pis diſceyuable ibo:
ld. t beleeue ze t haue ze ſtedfaſtli ī mynde. yt cũt
ſhal appere ī pe doom ſteꝛn as alyoñ to ibicke
mẽnes liꝛt. t deme hoye quyke t deede/ Off pe
gret dreed of pat dai ſpeky god haue ꝑfyte.
pe dai of pe lord ſhal be a gret dai of delyuerãn
ce. a dai of ibreccheſſ t of vẽgaũce/ a dai of ibray of
hale t of bitternelle. pe dai of playnyng t of am
ſyng. pe dai of dreed t of trembliyng. pe dai of
rwyng t of ſoꝛbe. pe dai of derknelle t of mor

ye dai of bale & of bitternesse/ an hidous dai of
dreting fro god. for eue aiber. as seynt an
selm weyerip/ ptore ech mā & ibōnesse amende
her luf. while yei bē of power to do good mā
yuel. ffor nemye ynges yt semē nois smale
trespasis or noon shulen appere ye gastful
sīnes & grete. as seynt anselm sey/ yat mā se
clepid ye dai of ye lord. for he shal shewe ye no
ynig but rightfulnesse/ but yese danes yat ibe hem
here: ben clepid ye danes of mē/ for eft is ar
meke as a lombe. & rech to forgyue to alle mē
forgyinge for sīne. & dayinge ne moze sizen/ her
in ech mā man se. yt ȳ ibole be noon opur help at
ye dredful doom. but oonli porw amendig of
mānes luf forbyrge for his sīne & truli serue
god kepinge hise comādemētis to his hynes
ende/ ffor good luf & rightful shal helpe moze ye
to mā. pan ony opur ynig/ ptore tarie 3e not fro
dai to dai to turne to 3oure god. as ye book go
oft rōneshp i ye book of wisdom/ for sudeli his
vēgāūce shal come & ouerwe hise ēmyes. yat ben
fōndū ī dedli sīne/ for as god fyndip amon:
so he ibole deme hī/ ptore knowleche 3e 3oure sī
nes now wt inne: for3e of 3oure herte. & serche
3e to do godis will. i pouit word & dede helpe

ouch. ye

ech. ye

ze zoure eue̅cristen: as ze wolen be holpñ zo[illegible]
silf/ and yāne god wole forzyue to zou zou[illegible]
synes. t hele zou wt his m̄i/ ffor ye lone of godt
of nerzboze. hilp ye multitude of synes. as golde
lawe serp/

jac. 4.
1. pe. 4.

ye eiztye article:

The eiztye article is yis/ I bileeue in to
ye hooli goost/ here we schule bileeue.
yt ye hooli goost. ye yridde ploone of
ye hooli trinyte. is god wt oute biginnyng t
eendyng: t eueue ī wit ī miȝt t goodnesse
ye fadir. t wt ye sone/ and yt yese yre ploones
of ye hooli trinyte: ben oon almiȝti god/ and
eiyche ihch miȝti: t al oo miȝt/ t eendles go
od: t al oo goodnesse/ t eendles trinye: t eeu
deles witti. t eendles fadir. t eendles lorȳg.
t eendles rizthul. t eendles mizthul/ and alle
yese ben oo trinye. oo wisdom. oo sadnesse. oo
lone. oo rizthulnesse. t oo merci/

ye. ix. article

The nyne article is yis/ I bileeue hoo
li chirche: t comunyng of seyntis/
hooli chirche is dept̄id ī yre ptes/
oo pt is in ye world. of men t wymen yt schule
be sauued ī blis bi ye greet m̄ci of god. t her oth
ne good lyf/ and yis pt of hooli chirche. is not
zit fulli out of her dede. but stryuynge azēs

ye bileeue:

Yre gooſth ẽmyes. ye fleiſh. ye world ⁊ ye tẽed. ⁊ myȝtih ſtonde ſyne bi ye help of god. ⁊ per- fore it is clepid ye fixte chirche/ þfore who þt wole be ony of þis þt of hooh chirche: ſtode ye vnleeful deſiris of yese yre ẽmyes/ and oþir þt of hooh chirche is ī þgatorie of ſoulis þat ben be. abidynge ye greet mercy of god. ⁊ to be fulli þgid of alle her ſynes. of ye whiche yei diden not ꝑfi ſatiſfaccioñ in her lyf/ and þis þt of hooh chirche hap ouercome alle diſeſis ⁊ tẽptacioñs of yese yre ẽmyes. ⁊ is ony ꝑi more þan oþir þuyd ⁊ maad clene/ and per- fore þis man be ſeid: ye chirche ouercomynge/ ye pridde þt of hooh chirche is ī heuene. as crist þat is heed of al hooh chirche is þis ſei- tis/ þis þt hap fulli ouercome alle ẽmyes. ⁊ is fulli clenſid of alle filþis. ⁊ is paſſid ī to eiſ laſtyng blis/ and þis þt of hooh chirche is fre fro alle mañe diſeſis: as ſeynt poul ſeip/ alle yese yre þties of hooh chirche ſchulen be alle togidir oon aftir ye dai of doom: ioiynge ī eiſlaſtyng blis. wip crist þat is her heed/ al ſo it is to bileeue. þt ye ſacrameñtis of hooh chir- che ben ſouereyn medicynis. to ye coñcile to god ſoulis forſakynge ſyne. ⁊ forgyuynge þfore/ and

pese ben pe seuene sac̃mēts of hooli chirche/
Baptym. confirmacioū. pe hooli sac̃ment of pe
auter. pat is godhs flesly & his blood. ī fōme of
breed & wryn/ pe terpe is penaūce. pat is as seīt
gg. ser. to wepe for sy̅nes don. & eschewe to do
pinges to be wept/ pe fifpe is trewe wedlok/ pe
sixte is hooli ordre/ and pe seuēpe is: pe laste a
noyntig/ Also we shulen bileue: comunyng of
seyntis/ pat is to seie. pt ech of pese pre ꝑties of
hooli chirche bifore seid. taky pt of oyris goodnes
se. & helpy oper/ pat pt pat is in heuene. helpy
pe oper two ꝑties. pyinge for hē. as seynt ber'uard
sey/ pat pt pat is in er pe helpy pat pt pat is ī
ꝑgatorie. wt her good hyuyng. deuout ꝓier. & al
medechs don to poze nedi folk/ and pese two ꝑti
es ben seid: to helpe hē in heuene. whām her ione
& bhs. is encreesid bi pe feloushyp of pese/ for eiper
pe mo pat ben pe: pe moze is her bhs/ And pus
ech of pese pre ꝑties: comuney wt oper/ E. Article:

The tenpe article is seid ī pis wise/ I bilee
ue forzifnesse of sy̅nes/ where we shulen
bileue. pt pei pt amenden her liif doyn
ge ꝑ penaūce wip leuyng of sy̅ne. & kepē god
dis comaūdemētis & ꝓcedē in charite: shulen ha
ue forzifnesse of alle her sy̅nes/ and also crist po

ye bileeue:

ruz hys peynful passiō & deep. gat us forzifne
sse of oure synes. of hys fadur of heuene/ and
he hī lift up ye godhed eueue wt ye fadur forz
zyuep al ozigynal synne. & actuel also ī takīg
of fulouzt/ ye enleuēye article:

The enleuēye article is pis/ I bileeue
azērisyng of bodi/ here we schulen
bileeue pt al mānkynde schal rise at ye
dai of doom fro deep to lyf in bodi & ī soule to
gidur. ech in his owne kynde & in his owne bo
di pō corrupcible & vncorpi/ and pouz ye bodi
we were brent wt fier. & ye pouder forf pro wīd
ī to fowre sees pat goen abowte al ye world:
zet ye soule & it schal come azen togidur. & rise
fro deep to lyf at ye dreedful doom. & fro pat
dai forward neuere after ende. & pei pat hau
uel lyued & endid ī dreedh synne. schulen go ī bo
di & in soule to peyne for euermore. & pei pat
han lyued wel & kept ye comaūdemēts of god.
& fulfild ye dedis of mercy in her penaūce & endid
ī charite to god & to nīḡ. schulen wende ī bodi
& in soule to blis for euermor. Of ye wch
blis & lyf is seid ī ye laste article. where it is
seid ye bileeue an euerlastyng lyf. in pat eu
lastyng lyf of ioie & blis. goode nīḡ & worpi

pat reenden wel shulen diselle m̄ bodi & soule:
wold wt̄outte eende/ pat lyf he to us gr̄an
te pat bouȝte m̄ wip his herte blood. m̄er
ciful god. amen/ The prolog:

A man aske of crist what he shulde
do: to have pe lyf pat euer shal
laste/ and crist seide to hī azen: if pou
wolt entre m̄ to eiillastīg lyf. kepe pou pe com
.ayt. 19. m̄andemētis of god/ Bi pis wiph answer of hī
luc. 18. crist ech m̄ man vnderstonde. pt̄ p̄ is noon oȝ
were to heuene: wt̄outte kepīg of pese com̄an
demētis/ and p̄fore ech m̄ & wom̄an pat des
irip spedib to come to pt̄ lyf pat eue shal las
te. do pei her bisynesse wt̄ al strengpe of bod
.2. thi. .2. & of soule. to kepe pese heestis/ and dispise pe
alle sophȳms & argumētis of falle maters &
heretikis. pat bope m̄ werk & m̄ word dispise
pese heestis. & wt̄ falle feyned argumētis ar
tttī .3. gumētis repben azens symple m̄ & wyn̄e:
seynge/ pt̄ it is not needful to bisi aboutte pe
kepīg of hē: ȝhe & seien pt̄ it is needful sū
tyme to breke hē/ But as jānes & mādres
pe filosofris of pharao azēstoden moyses
porw her wiccherafft. whānne he was abou
te to delyuere godis peple out of praldō

of pharao: so yese mē confusid ī ibitt azēstondē
treibe techyngs. porus ye which goddis peple
shulde be delyuerid out of yralldō of ye deuel. yt
pharao bitokeney. as seynt poul witnessiy/ but .2. thi. 3°
alle her sophymus shulen not saue hē at her last
eende. but if yei be foūdū kepyngē. t ni ful will
to kepe ye heestis of god/ ffor alle oyn' ceremo
nyes wtoute kepyng of yese comaūdemētis
ben no yng worp: as seynt poul witnessiy/ al .i. cor. 7°
myzti god wroot ten heestis ī tibey tablis of
stoon. ñ tokene ytye heertis of his peple ibe
ren ful hard to loue hī: t he took hē to moyses
his treibe seruantit. yt he shulde teche to his hē
peple/ and he bihizte yt yo pat iboldē be buxū /
t kepe hem shulden haue his blessyng t pfyt
te t welpe. t yei pat iholden not. shuldē haue
his curs. t greet sorwe t meschif. as it is expl
sid ñ hooli writt/ yre comaūdemētis weren
writtū ñ ye firste table: t seuene ī pat oyn'/
yre ye firste techen mē. hou yei shulen loue
god. t ye toyn' seuene techen what yng mā
shal do to his euēcristen. t what he shal not do
to hē/ and yese comaūdemētis ben so hard hurt
tid togidir: yt who so louep god fulli. he louep
his euēcristen/ and who so loueb not hē: he lo

ney not god/ ffor ishe yt louey not his neyzbo
re pat he mai se wiry his eze: hou mai he loue
god. iwhom he seey not. as seynt Johñ seyp/

Scriptus az est dñs ciitos symones ho
Ego sū dñs dē tuj qui eduxi te de t
ra egipti de domo seruitutis/ non hēbis deos
alienos coꝝā me/ non facies t sculptile. nez
oēm similitudinēz q̄ est in celo desup t que in
ra deorsū. nec eoz qne sūt in aqs sub ra.
nō adorabis ea nez coles/ Ego sū dñs deus
tuj fortis zelotes/ visitans iq̄tē patrū
filios usq; i tertiam t q̄rtam generacōēz eoz q̄
oderūt me: t faciens mīaz in mi' his qui
oder'ūt me t custodiūt p̄cepta mea/ ¶ heeste:

The lord spak alle yese isordis/ I am
ye lord yi god. pat lede yee out of
ye lond of egipt. out of pe hous of
yraldom/ you schalt not haue alun godis bi
fore me/ you schalt not make to yee agēs ȳ
mage. ne ony hirnesse yat is i heuene abou
t pat is in erpe bynepe. nep of po pingis pt
ben in watris vndir ye erpe. you schalt not
bowe to hē nep worschype hē/ I am ye lord yi
god a strong zelous louer. visityngē ye wi
kidnesse of fadris i sones. i to ye pridde pe

fer ye geñacoñ of hē yat hatide me. & doynge
mer ci ī to poulynds of hymredis of hē. yat
louen me & kepen myn heestis/ Alle yese wor
dis bifozseid seide oure lozd god. & yei hē ethan
gid wt moze witt: yan we hime telle/ But
as foz ye firste clause we shal vndirstonde.
yt almyzti god chees ye children of isrl bifo
re oyn nacioñs. ye whiche camē of isaac a
brahāms sone & of jacob his sone. & seide yt yei
shulde be his peple. & he wolde be her god/
ffoz to her fozmer fadir abrahām & to his ly
nage god bihizte to zyue ye lond of bihee ste:
bi ye which lond is vndirstondīi ye lond of
blis. yat is heuene/ and god suffride his pe
ple foz her synne to be in greet pr aldō ni ye
lond of egipt vndir kyng pharao/ and yei
criede to god ofte to bringe hē out of yat
meschif. & so he dide at ye laste. foz he hadde
pite upon hē. & sente moyses his seruaūt &
aaron his broy to ye pharao kyng of egipt
yt he shulde delyuere godis peple. & he wol
de not/ but moyses bi teching of god wro
zte suche wōdris bifoze pharao. yt at ye
laste bi myzt of god: he delyuerde gode
peple/ and yāne moyses ladde hē out

ye ſee as a dyne were. ye watur ſtondīge up
right. on ēue ey̆ ſide of hē in mañe of two wal
lis: & yei went ouer drie/ And anoō aftur fa
rao fermēt m ſuye gederide togidir his oost.
& p̄ſuede godis peple m to ye rede ſee. & wh̄ā
ne yei were entrid ēne. he & al his oost bi
ye ſame were yat ye peple went. god made
ye watur to paſſe forp m his kyndli cours.
& drenchide farao & al his oost. & god brouz
te his peple oū ſaaf ī to deſert/ and for pis
wōndirful werk & many mo. yei were co
mañid to worſchipe hī for hey god & noō oy/
and rizt as he brouzte yat peple out of bon
dī pralam & bondage of farao. ſo goostli he
brouzte us out of pralō & bondage of ye fe
end. yat bi farao is bitokened/ ffor ſich bifor
y^e crist bicam mañ. al māhinde was ī ſyn out goo
stli bitokened. yat is to ſeie ī derknelle of ſyne.
& pralō of farao. yat is ſaidin ye ſcripture
ſter/ for yei he were reſte ſo good & hooli y^e
dede ī yat tyme he were to helle. yat is bi e
gipt goostli bitokened/ but crist cam dōn
for his grace & bicam mañ. & dide many wōdris
& meruels ī ye egipt of pis world bifore fa
rao ye fend lyng ī egipt: & porus his bla

och passiou delyuerde his peple out of yr aldom.
t drenchide ye feend farao wt al his oost/ ffor
crist porug his peynful passiou ouercam ye feend
dis power. t lefte hi bouidi in helle. forto apon
lynd zeer after. as seynt Iery i ye book of pny
tees/ And yt god porug his greet myzt t mercy
delyuerde his peple out of egipt of helle: t out
of praldo of ye feend pharao/ And porug anā hade
de no mo crauhs but yis. me penkky it shulde hyngri
lerh mone hi. to sette al his trust his worshipp t hi
loue i god. pat is yt ful of myzt t of mercy/ ffor yer
was no creatē pat myzte bryngge mā out of ye fe
ends praldo. but oonly he pat hadde ykith double
kynde in hi silf. t were bope god t mā. t wolde me
he hi silf as moche after ye will of god. as adam
in pride dide agens ye will of god/ ffer ynoze i ye
text of yis comaūdemēt god comaundip his peple:
to haue noo aben goddis/ here god comaūdip yt
al mānes bileeue. trust t loue be sett oonly i god.
t i noon opir png agens his will/ And here he
forfendip al bileeue t trust i alle maūe wichcraf
tis. sibenenes charmes t cōnnyssoūs/ ffor pe pat
putten her bileeue eyē trust i ony suche. wt draw
sū of her bileeue t trust fro god. t so breken pis
heeste. t makep hē falle goddis/ And fallo i opir

johū 1 epō. 2ō

master: me breken yis comaūdemēt of god/ for
loke what ying yon loueſt mooſt. t faſtiſt yo
iſt aboute forto gete. t lopeſt art forto leeſe.
yon ſheweſt bi yi will t bi yi dedis. yt yat yig
is yi god/ and yfore ech mā be war loke t his
owne cōſcience. upon what ying he ſettry mo
oſt his likyng t pouzt. t what yīg he is mooſt bi
ſy aboute forto plese. t yat yīg he louep mooſt.
what ſo eūe it be/ and what ymg yat anyn lo
ep mooſt: yat ymg he makp his god/ and yis
ech mā wilfully/ wyngc dedly ſynne. makp hī a
fals god. for thynge alwei of his loue fro god. to
ye hurt of ye ſynne yat he/ wirp/ and yfwhānne a
mā eſ wōman forſakp methenelle yat thū ert
commādyp. t zyuep hī hit to hyzneſſe t yore. ma
kep ye feend his god. for he is kyng oū alle pro
des folk: as it is writtē in ye book of Job/ and
ſo ye ſinfous mā t wōman: hem wreech t vē
geūce for her god/ and ye amōions mā: hap y
diſpeſſe ſtoupe t ſleep for his god/ ye comeno?
mā t wōman: make hē her god yese worſchē ym
gis/ for comelle is roote of alle yuels t ſerup
ce to maūmetis. as to falſe godis. as ſeyat
poul ſeip/ Glotōns t cruēlew folk make her
wombe her god. for lone t diſyneſſe yat yei dō

joh. 31
i. thi. 6
effeſ. 5
phi. 3

to it. as seynt poul witnesseth/ and so lecheros folk maken hē a fals god. for soul delyt & lust ꝑ regney in her mēbris/ and ꝑ eiyr mā & wō man/ slyngge deedh fyne. bzekeu yis furste co maūdemēt worshypīge falle goddis/ and ꝑfore seyn ye greet clerk grostheed. ꝑ eche mā ꝑ dooth deedh fyne. reneey eyr forsakyng /ōzi god & worshyp yng a fals god/ alle suche ben falle goddis to truste upon. ꝑ mau not delyuere hē silf ne her worshyps fro ye /pēsaūce of almyzti god at ye dreedful doom: as god witnesseth bi his ꝓfete ffer ȳnore god forseeyng i yis comaūdemēt to make ony ymā ymage m entent to truste on hē. eyr to do goddis worshyp to hē/ and yis wōld ottrich forfendid to ye ielūs to whom ȳese co maūdemēts were zouū first: for and ye fallen fe of her feyr/ for yei were hē so falle i bileeue. ꝑ fyne of hē worshypīge ye fyne & fyne ye nacore. & fyne oyr kynnesshs of creatis for her god/ and to ye worshyp ꝑat was oonli due to god: ȳis zouū to oyr creatis maad of god. & to symulacrūdis & likenesshs. ꝑat ye hadden maad hē silf azens goddis will/ and ꝑfore it was ꝑtinent for fendid to hē ꝑtinent to make hē ony symulacrū eyr liknesse. for ye greet maūsuetude ꝑat ye

Jer. 3°

Jer. 5°

Deu. 4. b°

Deu. 28°

Ps. 113.

Sap. 13. 14°

1 Reg. 8°

Ezech. 8.

Num. 11°

diden to hē. as it is fou̅dē in many places of ye
oold lawe/ Alle suche symylitudis t ymagis shul
den be as kalendris to lewid folk. pt̄ writt as ch
ris seen bi her bookis. What ye shulden do. so
lewid folk whāne hē lackip techyng. shulden
lerne bi ymagis whom ye shulde worshype t
folowe in lyuyng/ but to do godis worshyp to
ymagis ech mā is forfendid. but to lerne bi
ye lizt of hē. to haue ye beter mynde of hē yat
ben ī heuene. good it is to ech mā/ yis seute
re seyn seynt ḡg. to serene ye bishop. as ye la
we witnessip/ yfore whāne mē come to ye ch
che. firste biholde ye up to ye hiz auter. for
yē is cristis bodi ī forme of breed ī boxe eyr in
compe. t whāne hene ye up to heuene ye ize
of her soule. yat is entent eyr ponzt of heme
t wt al ye mizt t deuocioū of her soule: pan
ke per almyzti god/ pt he ech day wole vouch
safe to come fro hiz heuene. for ye helpe of
her soule/ and if ye seen ony likenesse of ch
don on ye cros. haue ye whāne mynde upon
ye bitir peynes pat crist suffride for salua
cioū of her soule. t hertili panke ye hī yfore/
and after yat. if ye seen ony likenesse oz ymā
ge maad ī mynde of ony oyr seynt. were ye

ihōman

xv q^e di. z^o

up ye mynde of her soule to heuene. þynge
alle ye seyntis þat ben þe. to be menes t prei-
ers to god for hē/ þat bileeuynge eȳ tilleuynge.
þt þat ymage eyn· likenesse mā bryngē ony
mā out of ȝ ooth eȳ bodh meschef. eyn· ȝyue
help eyn· take awey/ ffor it is ibirtū in god
his lawe· þt yei mon not ȝilde to ony man· y
uel neyn· good· ney yei mā ȝyue richesse ney
take awey/ and yonȝ ony mā make a vois to
hē· t ȝilde it not: yei shulen not sehe it/ yei shu
len not deliuere ony mā fro deep: ney restore
a blynd man to his sizt/ þus seyn hooli writt. .barus. 6
but oonli to teche mē bi ye sizt of hē· to haue
ye beter mynde of heuene· t to seche onli þat 18 hē þt hē
lyf yei liuede/ for ye which bi ye mīn of god.
yei ben now seyntis. t to folowe yat lyf ī al
þat man may/ ffor seynt austyn seyþ· þt a deu
out liuer plesiþ more to god: þan an yuel yer
er eȳ þeef/ ffor þis þerfore bryngiþ of good
is folowinge of werk/ ffor loue to worshipe
t not to folowe ī lyuyng: is no þyng elis but
lyuyng to natyre/ Sopeli ye cūseyl of seyntis
hem go bifore: þerfore ye excusacioū of sleupe
is taki awey· as seynt austyn seyþ/ ffor oū
god seyþ ī his cōmaūdemēt þt þe is a grete lo

uey/ for ye whole p[ro]al mañes herte. shuld
wōdirstondig t wit: be occupied ī hys loue. p[ro]
uey/ wordis. wilne ne pende ony ping
cōtrarie to hys lyking. as seint austyn sey
Seint gyl sey. p[ro]pe p[ro]ping . of loue: as
sclowyng ● werk/ ye loue god/ schal
hepen hise comaūdemēt: t reserving us
owne lustis/ he wil fleyp. Also god/ wule
ful lustis t pleyse: louep not god/ for he
serp hym/ he wil: as seint gyl sey/ Seint
austyn sey. loue degep hoolynes fro ye
losynge of so wil to dwelle in ye
herte/ he yet hap not loue: as nouzt. t no
kunnyng ne sey. we synnig ofte tel to pou
me. ney penaūce ne bodyly traup ony pig
to hi yat hap not loue. as seint austyn se
ye rūge soule t lyf: ben alle of ye loue
of god/ ye rūge yat spehe not soule. wh
he wordis wonie: but clene chaūte as go
the wordis/ ye soule yat penaūce noon fruit
ne soule ne pol pouzte: but clene chaūt.
t lusti trauel pouzte/ we lyf. yat is
hym/ for ye loue of god as seint gyl sey
as wele pol. for yat is loue t wordy
plesynge to godis wordis/ and cōma

herte:

thy ī ye gospel. ꝑ techyng lowe hī of al his her lue.ie
te.t of al his soule/ yͤ is ye fyrst ley of al
ye herte t of al ye soule: ye thyrde ley is ptig
ī to oyr ymages/ for hym moche ꝑ trauayll
herte to sette yͤ to oyr ymages: to moche yͤ
is wyth the god/ God lothyth ꝑfayd lowe
of myn: of al his herte soule thoughte to
wyndraue man the ꝓpetid lustis of his flesh
ly. yat is the ye lowe of possessiõe of riche
ches. the ye lowe of hynesse & worshyp of the worlde.
t the ye lowe of fleschly lustis: for ī yese ye
rst was tempted/ and ouercome to forthe man to
be ware & aschamed yese: the ley/ thou shalt
lowe thy lord god of al thyn herte. t of al thy
soule. t of alle thy strengthe/ this is ye fyrst
ley ī this herte. yͤ the/ sixthe ye wardaine
de of sodome ī to ye children of lot: he
dyenly hoye lowe & drede/ and for asmuch
as kynde betwix lowe. thou he nedely
more of lowe. than he ley of drede. bycause
he ley yͤ the pouer/ ordeyned but ī to ye
yntle tyme ye seruyce & obedience of his yat ha
the hym but he ley moun ī to yntle. and of
kyndnesse of his yat lowe hym & hopen hyse
remuneracions/ for in yese thre. yat is in lo
ue & drede: god chastely hyse children as in

mal:1° zerde t staff/ And ꝑfore he serp bi his ꝓfete.sf
be god: where is my lone? t sf ꝙ he lord: where
is my drede? for bi lone dreed: ech mā shulde se
ue to god/ And ꝑfore seynt austyn serp. pt vizt
as a bristil bryngip ūne a preed: vizt so ye hooli
dreed of god bryngip ūne lone/ But ꝯdr stond
de not. pt god ꝑchaūce eȳ ponesshp ye child: for
ye fadre eyre modre hap sȳned/ for ye child shal not
bere ye wurthnesse of ye fadre: as god witnessip
bi his ꝓfete/ But pis is ꝯdrstondī yt. if ye fadre
be sȳnful t wicchid. t if ye child folowip t ꝙsirp ye
sȳnful lyuyng of ye fadre. pāne god wole ponesshe
ye child nouth for hise owne giltis/ and pat is pat god
seip i pe text. pt he wole ponesshe ye children of hem
pat hatide hī/ God ponesship not ye children for ye
fadris eȳ modris giltis. but for ye children were hise
hē in maneris. t in like sȳnes hatide god: as seynt je
rom t austyn expowne/ god ponesship ye children. for
pei folowen ye sȳnes of her fadris t modris: t not
for her fadris t modris ham sȳned/ And ꝑfore god
seip. pt he wole ꝙsite ye wickidnesse of fadris in ye
children. ī to ye ꝑde t ye ferpe kynred pt hatide hī/
ffor ouȳshole fadris t modris lyuen so long. for to
her children haue children t so forp ī to ye pride eȳ
ferpe degre. ye children pat comen afte. folowinge

dowy
1

exe. 18°

heeste:

ye wickidnesse of her fadris & modris breke goynge:
maken hē silf enuis. of ye wickidnesse of her fadris
& modris breke goinge: maken hē silf enuis. of ye wic-
kidnesse of her fadris & modris/ ye tenūde heeste: ¶ Whit
u ye tenūde heeste: god seyd to ech mā & wōmā
pou schalt not take ye name: of yi lord
god in ydel/ for loue god schal not haue
hym wipouten synne. yat takip his name in ydel/ pa
tirid manere man & mā take goddis name in ydel:
bope in maner of lijing & also in sweringe/ for whā
ye mā is baptisid & takip cristendō: pane is ye na
me of crist writen in his soule wiche is bope
god & mā. & name abouē alle names. as seynt po
il seip/ and pe he forsakip ye feend & alle his
werkis. yat is synne. & makip couenaūt to be cri . pho. 2°
stis trewe seruaūt. & to kepe his biddingis/ but wh
ane mā breikip pis couenaūt. & bicomep ye fen
dis seruaūt doynge deedli synne: panne he takip
cristis name in ydel. Whil he seruep ye feend in
ge his werkis. as seynt petir seip/ and pis is . 2. pe. 2°
seynt austyn seip/ pat mā deme hē silf to be a
pis cristen mā. no but he lyue after pe lore & pe
techyng of crist/ also in pe tenūde maner. wha ¶
hap goddis name/ as in swering & fals[illegible] . ipoc.
lerchip not hym/ for pis 3ong child [illegible]

can speke to an oold bedred mā. pat god hap
moost vefte his speche: pis heelt of god is vilo
bzekū/ for moche folk han bzouzt hē sik ī to such
sygnlous custū. pt ūneye can per speke ony wor
but if per sisteye bi god ī veyn. eyē bi sūme of hise
creatures/ Seynt austyn seip. pt to sweere bi god
eyē bi ony oper seynt: is to clepe hē to bere wit
nyng of pat pyng pat pou sisemst fore/ And bi
he pee wel. pt if pou clepedist a pore mā to bere
witnesse of ech word pat pou spekest. i lytil tym
he wolde haue ideuised pat. t seie pt pou sclow
dust hī/ and moche more wole almyzti god pt for
fendy such veyn swering. t clepyng bi his name
to bere witnesse/ ffor pe cause shulde be treue
t riȝt needful: if mē shulde clepe such a lord as go
is to bere witnesse pat/ and pfore god forfendy pis
pro. 2e. veyn swering bi his name ī pis comūdemēt ma
ten. hē. ny ony oper pleges of his lawe/ and pt forfendy
pt. 4e. swering bi creatures i pe gospel of matheu. is he
he comūdip te swere not. neyē bi heuene ne bi
erpe/ ne ony pat he forfendy to swere bi heuene:
he forfendy to swere bi ony seyntis pat is in
ost. 4e. heuene/ and i pat pat he forfendy to swere bi er
pe: he forfendy to swere bi ony creature pat
is i erpe/ as bi sūne oz bi moone. bi fier eyē bi ony

heede.

oyn· luthe. as ſeynt Bernes ſayth/ and herto acordy ſeynt ſame: ſeynge/ Dere bretheren byfore alle þ̄ gis ſhere ze not· neyþ̄ by heuene neyþ̄ by erthe· neyþ̄ by ony oyn· ooy· left ze falle vnder þe doom of god/ and ſeynt Johñ cloſtñ ſeyþ̄ þ̄ is ydola trie eyþ̄ worſhyping of falſe goddis· ¶ ſhere by a creatē· ¶ he as he ſeyþ̄ þis is couetyſe blaſſemyþ̄ ſyn þis ſwering as moche as is ī þe ſwerer: makyng þe creatē by iſhich he ſwerry to be god/ ſyn it is reſerued to god ooly þt̄ mē ſhere by hī iſt̄ pre cōdicoūs þat god requeryng in þe· nāmē þe ꝑfete/ þt̄ is· þt̄ he þat ſhal ſwere be cōpelled by doom· ¶ þt̄ he knowe/ bē ſuli þt̄ his thīg ſe be treuwe: ¶ alſo needful to helpe her euen criſten in her nyzt: ¶ elles ſhulde ech mā kepe hī fro ſwering/ ffor if ony of yeſe pre cōdicoūs fayly: it is ſynne as ſeynt Jerom writeth in þe comoñ lawe/ And ſyn alwyzti god ſeyþ̄ in þis lawe· þt̄ yo ſhalē not be forſworne: þt̄ takē godis name þ̄ in/ veyn/ iſhat ꝓuerbe ſhīg ſuppoſe we ſhulen yer hauē· þt̄ is not ooly takē his name in/ veyn: but alſo whanē hī ¶ crucifieu hī in as moche as we in hē· ſwerynge by his herte ¶ by hyſe iſoudis ¶ oyn· membris of criſt/ Suche doen moze diſpit to crīſt· yan þe

Jer· 4·
A
Jame· 5·
A
Jer· 4·

ꝛerbis dicen yat nauhdē hī to pe cros. as seynt
Austyn & gg. seien/ ffor yis mañe of liuering
is clepid blasfemye & oon of pe moost dispitus
yat mā man do to god. to liuere bi hyse hymes
& ediste & vnbyzeide hī of his peynful passioū/
and yfore it is vertū in pe laise of hooli chyrche
yt if ony mā liuere in pe heer eȳ in pe heed eȳ
in ony opr mēbrys of god. eȳ /oliy blasfemye a
zens god ī ony opur maner. be he deposid eȳ deg
diū if he be in pe ordre of pe chyrche. & if he be leȳ
vnid mā: be he curssid/ and if ony mā liuere in a ma
ture: be he chastisid moost sygarply/ yis is pe la
we ȳe/ And ȳfore alle po yt kepen to eschewe pe
vnkyndnesse of god: absteyne pei hē fro al such sin
nyng/ ¶ But pe feend hap foūdū pre falce excu
sacionis in liuering. & tauyte hē hyse seruaūtis. to
vs stonde & exercise her syne/ ffor sūme seien ou so
ou as pe feend techip hē/ what he seip. is it not
good: to haue god ī mynde & and sūme seiē yt mā
liuere: for yt liuere loye/ and sūme seien. but if
yt liuere: no mā wole leeue me/ vs pese pre falle
excusacionis mē supposen to excuse hē fro: of such
synful/ veyn liuering/ but pei schulen hē fro bi
fore god: & maken her syne greuouser/ ffor as to
pe firste point yt pie vee/ if yi seruaūt dide a yiȝ

.22. ca. ñ. q. 3 ℞ sūs & capitll"

heeste:

yat you hadist hi forfended: eiie ye ofter yt he di
de it. ye wolde you wholdist be apaied/ And mo
ze if he forwnede yee hto: I seide yt he dide so for
yi loue to hawe yee i mynde/ loke nowe bi silf
how yee penkiny. & manch if you were his lord
eyi his kyng/ yane mocche moze wole almyzti god:
yat is lord of alle/ hy you art so baold to do yt
ying yat he hap forfended: & zit forzeuest hi hto.
& seist ptyou dost so for his loue to hawe hi in myn
de/ And yfore eche ilken mā & womman be ware. pt
yei hawe not p' god i mynde. lest he be putt out
of mynde among ye cheli of god as ye afore pre
tenep/ Also to ye secunde fals & feyned excusacī
oū: man be answered p'/ A mā schulde not leeve
alwei wchane he seip soye/ for eche mā ought to
seie soye wchane he schal speke ouzt/ for wch god
forfendip eche mā to lye/ And p' bi yis fals & feyn
ned excusacioū mā schulde swere at eiy word: if
it were leefful to swere eiie wchane he seip soye/
but yis is agīn fals: as hooli writt witnessip/
for ye hooli goost seip. bi ye wise mānes monp.
yt a man pt swerip moche: schal be fulfild wt wic
kidnesse/ & vēniāce schal not departe fro ye hous
of wherfe manye oths ben avid/ And yfore eche
mā & womman / coūceile take heede to yis sentē

.pro. 25.

.pro. 25.

sēp. 4°

ce of god: t be ware of ꝑ̄sūre for zom're moche
swering/ and to yo yat seien. no mā wole le
ue hē: but if yei wolen swere/ yus me penkth
a foul ex̄ulacoū or ꝑ̄ mā to seie: for a fals
man may swere as moche as a trewe/ ffor co
mūnly ye more fals yt mā is: ye mo oths he
wole swere/ and comūnly he yat bleyeh wole swe
re: wole gladly forswere & also bygile/ for he yt
dredy not to breke godis heeste: wole not be
a dred fals forto be/ But crist bidy not men
bileeue to eyis yat ben swoꝛn: but bidh he te
chy to trowe to ye dedis/ for if mē knewē yt
you were trewe I wordis & in dedis: yei wol
den alle noon ooy of yee. for it shulde not a
ꝓfite/ but for you art wanyinge & vnstidfast
I word & dede: ꝓfiteth mē leeuē yee not. but if ye
wolt swere. t synneth ꝑāne/ And ꝓfite if you
wolt be bileeued is t onte swering: be trewe of
yi tūge & discreet of yi wordis/ and take heede
to cristis wordis. where he forbedy yee to swe
re bi heuene, e bi yi owne heed/ for you mowe
not make on heer ꝓf white ne blak: but be
yi word yis. yis. nay. nay. is t onte eny ooy
for yat yat you seist more yan yis. it is of yuel/ ffroward almaste trispe stondy i yis ey

to swere

heeste.

ī nay/ And for ye heete t ye mony shulden accor
de in speche. t not seie oon t yeuke an opu: þ
fore ẽt doubly pis zhe t pis nay/ as pouz he
wolde seie/ if ze seien zhe in zoure mony: seie
ze zhe in zoure herte. t make ze pese tweyne
acorde/ and if ze seien nai ī zoure herte: seie
ze nai wt zoure mony. t be ze trewe mẽ/ and
p? zhe zhe. t nai nai. shulden be cristen mẽs
word wtoute /veyn swering. bi god or bi hise
creaturis/ þe pride heeste.

I u ye þride heeste god seip to ech man
t wōman in pis wise/ haue mynde þt
pou halowe ye halidai/ fyue dayes pou
shalt worche t shalt do alle pi werkis/ in pe
seuenpe day for sope is pe halidai of pi lord god/
pou shalt not do in pat day ony seruyle werk/
pou ne pi sone t pi dowtir. pi seruaūt t pi
handmaide. pi werkman t pi forēiner pat
is wt in pi zatis/ in fyue dayes for sope god
made heuene t erpe. pe see t alle pingis þt
ben in hē: t reste ī pe seuēpe day t halowide
it/ for pis cause god blesside pe seuēpe day
and halowide it/ for in pat day he hadde
reste fro alle pe werkis pat he hadde
bigunne to make. Honoure pi fadir t pi
moder pat pi dayes be long vpon pe erpe/
pat pou ne be slayn. pou shalt not sle/

· exō· 20·
· ri· zh°·

dreyy to lyf/ ye londru as ye lewid peple cle
pen it: is clepid in hook wirtt. ye lordis
dai/ yis was ye firste dai of ye world. in
ine liȝt was maad/ On yis dai as seiyt
bede leny. god ȝaf moyses laue ī ye hill in
gret ordeȝ t ferdfulnesse/ On yis dai it
woox agen fro dreyy to lyf/ vndeedk/ On yis
dai ye hook goost cam doū to ye apostlis
t ȝaf to hē wirtt t wisdom chaurte t hardi
nesse. to ꝑche godis truye t die ꝑfore/
Act. 2. On yis dai ye laste doom schal be: a-tur ye
which dai yei yat schulen be in blis. schulen
neuir ȝenie miȝt/ yis sentence rehersiy gy
sthed upon yis condēnemēt/ But sin sinne
is ye moost werk of bondage/ for it mak
hey mē hoond to ye freend of helle: t he is
ye worst lord yat ony man may serue/ for
he ȝeldiy not his seruāūt wt no prijs: but
wip peyne/ ꝑfore mē schulen bise hē on pe
halidai t ȝeerli ye sondai to lerne godis
lawe yat miȝte techē hē to flē sinne t rese
ī her god: t flē fleschli lustis. trauelis t
chaffaringis yat letten yis eende. t bisili
her bifore dai sinnes. bisechinge grace and
miȝt to wipstonde ayn to condiyage/ for yi

lessoñ techyp god in a book of hys lawe/ And ȝ
forе seȝyt auſtyn seyp. if it is nede us cristen mẽ
to hawe delyt & meryе i ye halidayes: delyte we
us in goddis worde/ & seche we owre dehcis in de
clarynge of goddis lawe/ Dreyne we not ꝓcio?
feestis to ye wombe & pyote: but halowe we so
ye halidayes. yt we se in hyrynge of whom
ye feestis ben/ ffor a deuout folower pleseth no
ve god: yan an ydil herier eȝ ꝓiser oonh in
mouth/ forwhi trewe herynge of herte: is folo
wynge of werk/ forsope to worshype & not to fo
lowe: is no thyng elhs but hyngh to flatre/ sope
h to yis eende ben halidayes ordeyned/ yt in hẽ
ye cõgregacioñ of cristen mẽ be ye more stu'ed
to lue ye leȝntis of god/ yis sentence seyp seint
austyn/ and seȝnt ḡg seyp/ if ȝ be ouȝ meryе
or gladnesse i yis tyme: it ow^t to be don so yt
ye bitternesse of ye doom comynge passe ne
ver out of mynde/ And i pre maners mẽ bre
ken yis cõsideracioñ of god/ ffirste we seen yt
alle þigis hyndh afte trauel: sechen reste/ eerbis
& trees trauehdè in her hynde in somer bryngin
ge forȝ her braũchis & her fruyt: & ceessen i ma
ner of such labour/ and god' in sixe dayes made
heuene & erpe. ye see & alle þigis wi^t ine hem: &

(precious)

i hyrynge

restride ī ye seuẽye tm/ Apostlis t martirs t
oyr seỹntis ỳ ben in ỳis world fro ẽstondi
ge sỹne: t suffride mony diseses for godis lo
ue t his trupe t nois yei rest̃ in heuene/
But many mẽ t wymen ỳ ben of ỳis world
tramelen wish al ye woke: t zit yei wolen not r
ste on ye londis/ if ỳ be ony fewe eỹ chepỹng e
ony oyr place where yei mou wỹue ony mo
ney: yt ue yei t her werk beeste shulẽ bisili
uele ỳfore/ and it semey herby yt al such folk
hem lost her goosth mỹnde/ for ney yei taken
sam̃ple at trees t erbis yat resten in her hỹnde
neyr of god yat restride ī ye seuẽye tm. neyr
of seỹntis yt resten nous in heuene/ and yus it
semey in ỳis cõdicioũ yt yei ben lyk to noũ
bint to hem yat ben in helle. for yei rest̃ neỹ
bint eũermore trauelen in peỹne t shulẽ wtout
ende. as ye apostete mynd sey/ wolde god yt al
such folk wolde hame mỹnde: how a mã was
ned to ye deey bi ye comaũdemẽt of god/ for he
gederide stickis ī ye saboth tm: t dide no gretter
trespasse. as it is writ̃ in goddis lawe/ ffor sum
folk gederẽ many bryndis of couetise t oyr
grete sỹnes to brẽne her soulis ī peỹne wtout
te ende. but if yei amendẽ hem bifore her en

Apõ. ije

mich.

ze/ſyn ye ſecũde mañe many mẽ breken yis co
maũdemẽt/ for many ere ſeſſen on ye halidai
fro gr'ete bodili trauels: but yei ocupien hẽ
ī gr'ete gooſtli ſỹnes/ ſuch folk clenſen ye gnat
& ſiſolowen ye camel/ holdinge more pfit in a
hrul bodi wt'h yem ī gr'ete gooſtli ſỹne. a! be
it p'eſſie eȳ ſhulde be ſeſt on ye ſondai/ and ne
yeles ſeynt anuſtyn ſeip. p't it is leſſe tr'elpaſſe
to go to ye plowz to dygge eȳ to delue & ſỹm
men to ſpỹne on ye halidai: yan to lede dr̃ũ
ens & vſe tauer'nes/ for ſuch folk ī a maner
halewẽ ye wercheden. doynge goode & leefful wer-
kis: tn ye halidai yei ſpendẽ her lyf & drũkuel
ſe. ī glotony in lecherie tn pie. & ſuche oyu'
gr'ete deedli ſỹnes/ in ye werkdai yei ben bi
ſy to trauele for her bodi lyflood: but ī ye
halidai yei zỹuẽ her ſoulis to ye feend. for luſt
& liking of diuerſe ſỹnes. as god witneſſip
in ye pphete ỹſaie/ To ſuch folk ſpekip god bi .ỹſ. lvi°.
ye pfete malachie: ſeynge/ p't he wole proue .malr. 2°
ī her vnlagis ye filpe of her ſỹnes yat yei
doen ī ye halidaies/ and ī an oyr plue god
ſeip. p't he hatip her ſolẽpnitees: yat is for .ỹſa. i°
ye ſỹnes yat ben tokn ẽ hẽ/ and yerfore .amos. v°
it is writẽ in ye book of nõmyus. p't .tre. i°

our̃e ēmyes. ꝑat ben feendis han seen our̃e
cupacions: & han scorned our̃e halidaies
.3. ye pridde maner̃ pis heeste is broht̃ of hem
ꝑat spendē her̃ tyme in ydil & veyn pleies. &
han gr̃eet likyng to biholde & se vanytees. &
to heer̃e & telle ydil tales & to speke of shame &
of filpe. & backbite her̃ euē ofte̅ vsen vnbihāne pei
ten togidr̃: & ꝑ porris pei distrien ye ꝓtu & ḡre
ꝑat schulde be in her̃ soules. as seynt bernard
for as good speche & chaast wordis eechen ye
tu/t ḡre i ye soules of speker̃s & heer̃ers: so fo
le wordis as of lecherie & oopis & opn̄ foule
foulē ye soules boye of hē ꝑat speken & of hē
ꝑat heer̃en. if pei cōsentē ꝑto. as seynt ꝑaul
witnessip/ and ꝑfore he ꝑat wole kalowe his h
han to godis worshyp: lerne he an opn̄ lesoū
& vndr̃stonde hou god comaūdip i pis heeste: m
hane mynde on ye halidai/ for mā schulde on ye
halidai ꝑutt out of his mynde & herte alle wo
ldli porrisis. & oriqne his mynde i heuēli delites
& yenke on ye grete goodnessis & manye ꝑat
god hap for hī don/ hou he made hī of nouȝt: &
sykt to hī silf̄ in soule/ what gretter tokene of
loue myȝte he shewe: panne to make ye seruaūt
lyk to ye lord & also haue mynde ꝑt vnbihāne pou

sȳnes
A
.1o. 6.o
.2. thi. 2.c
.1. cor. 14.o
effeb. 5.o

were a child of wrayt of helle for ye sȳne of
Adam: how he leide his lyf to wedde to bryn
ge yee out of p̄son̄/ and how he zaf not to ran̄
sū for yee. gold ne siluer ne noon oyn welbel:
but his owne moost p̄cio9 blood pat ran out
of his herte/ and his p̄ncipall shulde moue
alle c̄isten peple to haue mȳnde of god: & to
worshype hī m̄ pouȝt word & dede/ haue mȳn
de also how pou hast ofte sipe pou were cri:
tened brokū thise comaūdemēts & don ma:
gr'ete sȳnes: & ȝit of his owne goodnesse euer
he abidy yee: wt onte taryng of /vēgaunce.
where he myȝte nistli for oo deedli sȳne put
te yee to peyne for eu̇emoze & do yee no wrōg/
haue mȳnde also how he gouerney yee ī yi
r'ȝt watt/ & kepy yee bi nyȝt & bi dai: where
he suffiry opn̄ for her sȳne to falle in to
gr'eet meschef boye of bodi & of soule. sī̄me
i fier. sī̄me in watr/ sī̄me bi see & sī̄me bi
lond: & sī̄me to be tak̄ in deedli sȳne & dāp
ned for eu̇emoze/ and fro alle pese meschefs:
bi his merci he hap kept yee/ penke also how
vnkynde pou hast ben azens hī & alle pese gr'e
te goodnesses: pat he wilfulli to yee hap don/
& how pou as an vnkynde wrecche. azens al

le vele lyvetnesse & mamye mo: hast zouñ hym
grille to dr̄ynke of bitr̄ lyñes & gr̄ete/ and
ofte sterynghe & sikenesse hast broku̇ hyse com
aūdemēts: boye ñ pouzt sword & dede/ and
for pou shuldist haue mynde of alle vele good
nesse & mamy mo pat he hay don to pee: & of
ye mamyfold trespasse pat pou hast don aȝē
hī/ and for ye hauyng of such mynde: alsary to
hane rest of soule & of bodi/ & such reste shulde
be had: on ye halidau/ pfore god comaūdyp ech
mā to haue mynde to haloise hys halidau/ for
ech mānes mynde eȳ pouzt shulde be kept two
/damytees & occupied herabonte/ and pfor god
clepip ye halidau: ye dai of rest/ for ech mā shu
lde be buśy to pchace reste of soule & of boch: & a
voide alle ymagis for ye tyme pt letten of pis
eende/ for restyng on ye sondau: bitokeneth ye
restyng ī bhs āstr̄ pis lyf/ and pei pt wolen
not pat dai hepe rest of soule & avoide syne: it
is to drede but if pei amendē hem: lest pei shu
len leese rest of bhs to comynge/ ye ferye shal

In vele pre fulle comaūdemētis ech mā
is tauzt: how he shal lone god/ and ī ve
se seuene synnge he is tauzt: how he sha
lone his eniēchen/ & what pīg he shal do to

+ hit

heeste:

hē: t what he shal leue/ ye fifte heeste of yese
seuene: suey in yese wordis/ Worshype yi fa
dir t yi modir/ pt pou be of long lyf upon er
pe: pat yi lord god shal zyue to pee/ And
pis whole boye hynde t veson/ for what man
ey wōmen shuldist pou worshype: if pou shul
dist not worshype hē pat wrouzte pee forp t lo
uede t helpiden pee. whāne pou houdist not
helpe yi silf; ney myztist/ Seynt austyn serp/
pt it is an honēdish cōdicioū: a child to forzite
to worshype t loue his fadir t modir/ yis man
ner of fadris we shulden worshype/ pe fifte
is fadir makynge of nouzt/ pe secūde is fadir
gendrīge bi kynde/ and pe pridde is fadir of
age t nemeb of vertues/ pe principal fadir pt
we shulden worshipe is almyzti god. pat made
us boye bodi t soule: t norischip pe bodi with
food pat comep of erpe. t confortip eiper good
soule wt heuēli delyt/ pis fadir defendip eiper
trewe soule to hī. fro pe power of pe feend pt
wolde it oūlette: t graūte it pourz hys grace
to be an eir in heuene/ t pis man no fadir do:
but oonli almyzti god/ for he is fadir of alle.
moost rizthul t myztiest: whom no man mai
wt stonde/ and pforz oū alle oper: hī we shulde

Worſhype/ for he is our fadir. our lord & our
god/ and he ſhal be our domeſm̄: at our laſt
laſte day/ & for ye eendeles meede yat he hepy
to us: if we hepen hyſe heeſtis/ for who yat lo
uep fadir eyꝫ modir eyꝫ ony oyr creatr more
yan hī: he is not worpi to haue hī. as hī ſilf ſeyp
.ad. ie. Alſo ſeynt auſtyn ſeyp. pt as ỹ man be no momēt
eyꝫ tyme ī which m̄a / ſeep not godis goodneſſe
& hys m̄ca: ſo owep ỹ to be no momēt eyꝫ tyme ī
which m̄a haue hī not ī mynde. hī for to worſhype
The ſecūde fadir yat we ſhuldē worſhype: is he
yat gat us of oure modir bi fleſſhli gendrīg/ to
hē we ſhuldē be ſugetis. meke & ſeruyſable: as
criſt techip us bi his owne doyng: for he was ſu
get & ſeruyſable to his modir & to joſeph. as pe
.luc 2o. goſpel witneſſip/ And ſip he is & was ꝟra god &
wolde be ſuget & ſeruyſable to an erpeli create:
how ſhulen we deedli wrecchis aſcape fro pe
wrecch of hī. if we ben rebel out of reſoñ ayēs
oure fadris & modris/ And ỹfore ech child worſh
pe & reuence his fadir & modir: & helpe hem in
her nede bope bodili & goſtli/ zyue hē of yi
goodis fredli. if yei hem nede. & pou haue more
yan yei/ and trauele for hē wip ſtrengpis of
hē yi bodi. & coñceile & coñforte hē after yi kun

heeste:

wyng t yi power: t reuence he is bordis of yi
mouy. for he yat wyll ey fadir ey modir. sh
al die an yuel deey. As godis lawe seyz/ exo. xxi.
And yfore conceyle t teche he if you be wiser
pan yei. i al melle maner: hou yei shulde
plese god almyzti/ t helpe he out of oolde
customs of synne: t vnreasonable maners/ for
he yat is necligent in his dory greet repf
to his fadir t modir/ if he mai in ony ely me
nes amende suche defautis/ and loke yt no
child consente to synne. for ony fleshly worshyp
of fadir ey of modir/ for bowyng to synne
is not obedience: but ye moost rebelle yat
man do to god. ey azens ony elden man/
for man shulde not consente to synne: forto lese
he al ye world. ffor crist asky what it profity to a man to wynne al ye world: t suf .mt. 16.c
fre to his owne soule perenet/ as who .mt. 8.c
seyz nouzt/ ye vnkide fadir yat we shulde
worshype: is man of age. t nameli of vertues/
ffor manye oolde me t wymmen yer ben. yat
ben ful of vices: t yei ben but children in
wittis. al be it yt yei ben of greet bodili a
ge/ yfore worshype you i alle suche yt ymag
yat god made: yat is boye bodi t soule/ but

be war· þ^t þou cõsente not to sÿne/ ffor seynt
Austyn sey/ þ^t it is a foul abusiõ and eÿ a
wõman of greet bodÿ age: to be wryonge
good lÿvÿng/ **The fifye heeste:**

In ye fifye comaũdemẽt god forbedyth
al wrongful mãsleyng. bope bodÿ & gost
hath/ for þis is oon of ye foure sÿnes.
before þat euer· crieþ vẽgãce almÿzti god/ and pe
gr̃ũ. l^o for god seide to caym/ Wo ye/ wois of yi broþ
blood abel: crieþ to me fro ye erþe/ þat is to
seye. alle ye kÿmredis þat shuldẽ haue come of
abel yi broþr· if he hadde not be deed: alsoo/ pe
vaũce of yee/ þ^t for· rurfid you be upon erþe/ þ^t
sÿne of mãslauzter is so greuo^s ĩ godis lizt. þ^t
comaũdide ĩ þe oold lawe bifore crist comyng
þ^t if ony man bi hggyng ĩ alsaute eÿ in þ^t ony
sprÿng hilde an oyr· mã: & after· for so comm·
eÿ to godis auter/ zit shulde he be taki ãswer
fyve pẽnes & be slaÿn for þat dede: as it is wri
exo. 22. tẽ ĩ a booh of godis lawe/ and þ^t for· seynt
apo. 17. Iohñ sey ĩ þe booh of þuytees/ he þ^t sleeþ: shal
luc. 6^o be slaÿn/ and crist hĩ silf sey also/ pe same mes
ure þat you meriit to an oyr·: shal be meti to
act. 24^o yee azen/ and þfore he comaũdide to petr·
tyme of his passiõ to putte up his swerd ĩ to

heeste.

this place/ for eche yat /wiy sheed eȳ ony oyn- .10. ꝑsun
wepene to shede mānes blood while no la
weful power comaūdy eȳ graūtry: shal pr
she bi sheed of goddis mony. which is sharp
on eīe eȳ side. ponesshinge boye bodi ⁊ sou
le. as it is writtē in pe book of pinytees/ and apō. i°
ofte tyme he yt wiy sheeds eȳ oyn- wepene to
sle ony mā. drey write in soule: bi sheed of his
owne malice. eȳ elles bi sheed of goddis /vēiaū
ce/ but oprū trespassours pe whiche wole nōt .i. cor. 6°
be amendid ī ony oyn- maner: moū bi treue .10. 12°
ust doom Acordinge wt god ⁊ his lawe be slāi:
bi hē yat beren pe sheed of tēporal ponesshig. wt
ofte trespassing agēs pis heeste of god. as seīt
poul ⁊ seynt austyn ⁊ oyn- seyntis ⁊ doctours sey
en/ and ꝑfore eche mā be war of malicious bodi
li mālleyng: yt no mā bi dede ney bi will ney
bi ꝓcurying. for hate ney for dreed. assentre
to pis shyne/ for greet /vēiaūce god wole ta
ke on hī yat for his owne malicious will sley
ony man ey ꝓcury ȳto agens goddis la
we: but if he amende hī er he die/ Of goo
sthi mālleyng: ȳ ben many maners/ for eche
mā yat is wroop to his euēcristen or hatry
hē in his herte: is a mālleer as seynt johā

ij. io. ȝ°

slep/ ye secūde mañe is. whāne a mā wilfully
cōsentīge to wicked ponyts of his herte. tho
ney his goodnesse. As it is writtē in ye booke
of ꝓuerbis/ The ꝑde mañe is bi ꝓuoked & dy
ris gederinge ī ye herte/ ye whiche wolē sle
yat is slouȝ to putte hē awei/ for it is writtē: a
ris sleen ye slowful/ also ȳ is grooth mañe
tw of mony: & yat is ī yre maneris/ ye firste is
liyng/ for ye mony yat hey. sleep ye soule: as
writtē in ye book of wisdom/ ye secūde mañe
mālleyng is of bacbityng/ for yat is ye tūge of
ye eddr: yat stingy ī slyndesse. as it is writtē/
bacbiter sleey hī silf firste porus his oīne wic
kednesse & malice of his herte: & also hī yat hey
ry & cōsentry to his fals telling. & afterward
ry it worse/ Also he sleey hī grooth whom he
bacbitry: & as mocke as is in hī/ for he makyth
to loese his good loos & fame/ and also whām
he restoreth to his eere. ꝑ he so hap spoilī of hī
behynde his bak: yāne he is out of charite
so he leesy god. which is lyf of his soule/ and
ȳ ye bacbiter. in yat yat is in hī: sleey pre
cepts/ and ȝeue sey seynt bernard/ whey
it be not an eddris tūge: yat sleey pre why
oo bteey ye pridde maner of mālsauȝtyng

ꝓuerbi. 1°

ꝓuerbi. 1°

ꝓuerbi. 1°

ecclī. 18°

oth of mony: is fals flatyng e3 pulyng ī lyne t
wicktdnesse/ e3 a mā to sheuse glosynge wordis
to an opur: whom he hatyd in his herte/ Of ye
furste of pese it is seid ī ye book of wisdō/ Se wo
le ze not hide deed ī ye errō of zoure lyf/ for yo
pat flatrē men ī lyne bi ony fals colourīg: hi
den opur mēnes goosth deed ī her owne errour/
not tellyng hē ye pils. ne3 repuynge her defau
tis e3 for conetise e3 for drede/ and ī pis mane
of mālaugtur: ben sume pchours gilti/ ye secī
de maner of glosers t flaterys pt beren hony mi
her mouy bi swete wordis: t galle of deep mi
her herte bi puy hate/ ben figuryd ī hoob wynt
bi joab pt mette ibt amasias t spak fayr ibt hi: .2. k. 20°
as pouz he wolde haue kyssid hī. t/ vndr pat co
lour slowe hī/ Also bi dede goosth. amā is seid
to sle hī silf. whāne he wrytyngh t wilfully dop
reedh synne/ for pāne he makip god depte fro hī:
which is lyf of his soule. as seynt austyn seip/
And pfore crist seip hī silf. pt pe deuyl hap ben a .jo. 8°
mālleer fro pe biginnyng/ ffor ate he sloube hī silf po
ur synne: t alle pe mygols pat cōsentide to hī/
also he sloube adam t eue pozur his fals eyti
syng: t so he dop alle po yat he man oftco
me ibt deedh synne/ And pfore it is wryttū/ he ecc. 2°

you ſyñe. as you wold ſle fro ye bityng of
an edr: for it is as brittr as ye teep of alion
ſleyñge ye ſoulis of mē/ also ꝑ is mālauztr ī
oyr nei3ie: ī which mā is ſeid to ſle his evē
cſten/ as he ey ſye yat hav ye goodis of pis
wozld. t ſeep a mā ey a wōman ī greet defau
te t meſchif. t wole not helpe hē/) ſpeke not of
ꝑdoners ney of boolde beggers. but of hem yt
ben paze feble. crokid blynde t lame oz m ſū oy
meſchif bi ye ſuffrauūce of god/ t oyr yt han peyn
defaute. t ben aſhamed to mone hē. t wolde nay
ſuffre noche meſchif pan pei wolden begge/ Of
which it is ſeid ī hooli writ/ you haſt ſeen a
mā dryngc foz hūgr. if you haſt not fed hī. you
haſt ſleyn hī/ and ſeynt auſtyn ſeip/ feede you hī
yat dyep foz hūgr. if you haſt not fed hī: you haſt
ſleyn hī/ also who yat bi fraude ey bi ſtenzt. ey
bi ony oyr fals q̄ētile. as bi wenzt ey bi meſu
re eyr bi diſſett ī chaffer. ey bi ſt holding of laba
rers hyre getip oyr mēnes goodis to make hym
ſilf riche: he is ſeid to be a mālleer/ and ꝑfore it
is writē. he yat ſhedip out blood. t he yat dop
fraude to an hyrid mā: ben bropen/ yat is. pei
ben euene ī ſyñe/ And eft he yat takip awei
breed ī ſwoot: is as he yat ſleep hꝭ nei3boze/

ecc. 3ꝑ.

hoeste:

And eft. ye breed of nedi mē: is ye lyf of a po
re mā/ and he yat defraudy hī: is a man of
blood. yat is a mānsleer/ And eft. he yat dop
almesse of poze mēnes catel: is as he yat
sleep ye chīld ī ye sizt of ye fadr/ perfoze al
le yo be war yat taken ony yīg bi wrong oz
bi fals colour: suppolinge to be quyte: foz yei
zyuen to an oyr: as it were bi colour of al
messe. but it is noon/ foz almesse mote be don
of trewe gotū goodis zhet to yo yat ert lyk
mytty. if it shal be meedful to ye zyuer. as he
witnessy hī silf. ī ye gospel/ Of such folk yt .luc. 12°
bi fals raueyn t dissentis sleen her euēcristen.
takynge fro hem her lyfood. t so her lyf m a
maner: spekyng god bi ye pfete seyynge/ zoure .ysa. 49°
hondis ben defoulid wyy blood: zoure fyngris
ben ful of wickidnesse/ vpon pese wordis pl
sep ye greet clerk grosthed/ an mānsle sheder .dra. 17°
out of mānes blood: is seid to haue bloodi hon
dis/ foz blood shed is ī ye hondis of ye sheder out:
as effect yt her is ī ye saule/ foz ye hond of ye wer-ki
sheder: is saule of blood shed/ so sly bodi food
is saule of blood of mānes bodi: bi wiche pis
translatoze is sustenyned/ he yat wyydrawyt sustry
nāūce fro ameke poze mā m meschif: wyydrawyt

fro ye same poze mā. his blood ī ye sulteynyng
of his lyf/ ffroze ye blood of poze mē is pre
ued to be ī ye hondis of yo mē: ī whos hon
dis yo yngis ben wt holdī ꝯmuneth. bi ye whi
che eyn bi ye pris of whiche yngis ned
mē ouzten to be nozusshid/ and he yat bi vi
olence eȳ bi yefte oz bi fraude eȳ dissey
ving wherbi poze mē ouztē to be nozusshid
eȳ sulteyned: hay hondis defouhd wt blood
of poze mē/ and he yat etyp t drynkyp of
such possessioū. t cloyp hī silf. t bilop housis
t walks of such possessioū: etyp t drynkyp ye
blood of poze mē. t makyp ye foūdemētis of
hise bildyngis ī ye blood of poze mē/ heere suc
mē bi ye word of god/ who eise shedip out mā
nes blood: his blood shal be shed out/ ffroz who
eise ī ye maner biforseid etyp ye blood t fleisch
of poze mē. tehe do not penaūce. wtoute dou
te he shal pusshe in eūlastīg deep/ his sentēn
ce sery groslihed/ Also ȳis māsleyng of ȳuel
ensaūple zyuyng: wherof god sery bi ye pfte
t Wlee: seyyuge/ ze ben maad as a suare eȳ
a gryfu to biholdīg eȳ lokyng after. t as a
net spred abrood on ye hill of thabor: ze
han bowid doū sacrifices ī to deppe/ as if god

Weeklōy 1

Is cloyid ī his blood of poze mē

Wlee. 4°

leide/ ze yᵗ owen to be wan·lokers to wozche
wel: ben maad a gr·ýu t anett leid abzood on
thabor/ pat is īterp̄tid lyzt comynge: yᵗ ly
myhey hooli chyn·che/ and ꝑfore ze han cleyn
clothis t han bowid hē doñ ú to depyns of
dāpnacioñ: as sey ye gr·eet doctour abuyle/ al
so ꝑ is mālaunzter of necligence eꝑ rechehshed:
of wlych god spekip bi his ꝓfete to ech curat
eꝑ pēr. seynge Tyis wise/ if you spekist not to
ye peple. yᵗ a wicchid mā dep hī fro his ynel
wey: he schal die in his wickidnesse. for·soye I
schal seke his blood of ym hond/ ye sixte heeste.

In ye sixte comaūdemēt oure lord god
forbedip al maner lecherie boye bodi t
goostli/ for of alle synes yis is ye foulest/
forwhi oyr· synes defoulen oonli ye soule: but
yis defoulip boye bodi t soule. as seynt poul wit
nessip/ and amōg alle oyr· synes: yis plesip mo
ost to ye feend/ for ī oyr· synes comuñh. ye getip
but oon at oonys: but ī yis synne at ye leeste ye
getip tweyne at oonys t oꝑwhile mo/ for boye
ye mā t ye wōman t po pat assentē ꝑto: ben ī
ye feendis power/ and pouz sum hēde synned
neuer so wel t pleisyngli to god al his lyf bifore.
t aftr· feldoñ in lecherie bi a syngle wōman. ye

1. eze. 3. 16. 33.

1. cor. 6.

1. cor. 10.

which dede sinne sholde holden hem stille synne. & dwelle
synne wtoute greet ey3 sore repentaunce: al
his good lyf bifore shulde not saue hi. ney3 bi
ge hi ye ray3 to blisse. as god witnessiy bi his
prete/ ffor ye synne of lecherie god hap take
greet veniaunce/ dyna Jacobs douzter wente
out to se straunge wymmen to pleie/ and ý cam
a man pt hizte sichym & took hir & dide lecherie
bi hir/ & for pat lecherie sichym was slayn &
his fadir & alle ye mẽ of pat citee pat yei wer
ren sle & ye citee brent. as it is writtẽ in good
writt/ also ye children of israel diden lecherie
wt ye douztris of moab: & ý cam a mã pt hizte
phynees. & sawe a mã & a wõman liggynge
togidir ī lecherie: & he took out his swerd & sle
we hẽ togidir. boye to ye eir ye pozuz out
her bodies. & god houde hi greet pestilence
nede hi pfore eũe to be m vnne & ī wrecchyng
& hise children after hi. as it is writtẽ in ye
ferye book of iosue writt/ Also ye dede of le
cherie ye deuyl tẽptip i fyue maners. as
seynt crist seip/ ffirste bi folý lokynge. afte
bi vnhoneste wordis. & after pat mã soule tow
chynge & mẽ soule vnclennesse. & so comep to
ye dede/ And ý3 suche ye deuyl bringip from

gen. 34°

.xxij. 2h°

.Hie. 9

.ecc. 4h°

oon to an opur/ and ꝑfore Job seide/ I haue ma Job. xi°
ad conenaūt wt̄ myn yzen: pt̄ I shal not pen
ke on a/ourgyn/ ffor ye sixt is ye fu:st dart
pat ye lecher:o9 mā ey̅ wōman shetip. as seīt
gg. seip/ And wōmen pt̄ ar:men hē myceli to
be seen of foohs: sy̅nen greniouli yonz pei yfa. 3°
haue no will to do ye sy̅ne m̄ dede/ ffor in her: .i. thi. 2°
nyce ar:ay̆ t conītynaūce: pei ben cause of .x. qui. 3°
ye loss of many̆ soulis/ ffor/ wneye hay such
a wōman ony̆ mēbze m̄ hy:r bodi. pt̄ne it is a
gryn of ye deuel to cacche soulis as salomō Ani. 4°
seip/ wherfore as a greet doctour seip. pei mo
ten zilde a coūtis for as many̆ soulis: as
pei ham be cause of leesyng/ Seynt austyn
seip. pt̄ it is a foul abusiō: to se a wōman
wipoute chastite of soule/ Twey̆ maneis lo
gen to ye keping of chastite/ pat is. pt̄ ye
vtmer ar:ai. be not to scheue: but to hile t
to hide/ and pt̄ ye desir: of ye herte be sett to
god t heuēli thingis: distrayinge foule pouz
tis of ye herte. t yuel wordis t/ deyn/ and
azens yis comaūdemēt of god trespaller
also mē t wy̅men pat ben wedded. pt̄ coue
toyden for her fleisly lustis. t hopen noon er
dre of chastite ī her wedloc/ t sparen not

hē silf. but lyuen as ye fleisly mouey hē. & not
after reson/ Off ye wyche it is seid ī ye book
.tobie.3°. of tobie. yt ỹ was a wōman yt hyzte sare. &
was wedded to seuene husbondis/ and adeuil
yat hyzte asmodeus slowe hē echoon after oyr
ye furste nyzt er yei deiten wyp hir/ for yei wo
dden hir moze for ye brēnynge lust of lecher
yam for ony cause of trewe matrimonye/ And
so after yis ỹ cam an aūgel yat hyzte raphael
to ye zong tobie & seide yt he shulde wedde yis
sare/ and yo tobie seide to hī/ I hane herd seie
yt ye deuel hap power oū alle mē yt wedden
hir/ and ye aūgel seide to hī/ I shal telle yee oū
wyche folk ye deuel hap power ī wedlok/ oū
hē yat so taken wedlok: yt yei putt god fro hē
& fro her mynde/ & zyuen tent to her fleshly lus
tis as hors & mule yt hem noon vnderstondyng:
ouer hē ye deuel hap power/ And ỹfore boye
.i. pe 3°. petir & poul techen yt wedlok mē & wymmen sh
.i. coyn ulden ·m hooli & m tyme of pier absteyne hē
tyme fro suche lustis: lest her piers be not ġroundi
her'd of god. bi cause of her fleshly delyt/ and
ỹfore seyut poul bidip alle mē & wymmen to
fle fornycacoū: for it bihoueb to fle. oracioū
ỹof/ as cūpany & place: & delicat & lustful me

hyeeste:

tis t dryñkis þ^t expiren þto/ And þfore seiy
a greet doctour: þ^t in þis syñe a mā must spe
nah be goddis cowārd: t fle tho occasiōn
þat money hī to þis syñe/ and tryste not
to strengye. to witt ne to wisdom / ffor wisest
mā was strengere þan sampson / who was
bitter þan dāid / t who was wiser þan
salomon his sone / t þese þre were brent
wt þe fier of lecherie/ And þfore who þ^t
wole be goddis clene child: fle he as god
dis cowārd alle occasiōns t cūpanyes þ^t
mouē hī to þis syñe/ þe seruāde medicyn
þ^t helpip azens þis syñe: is to hyde yn
hodi fro lustis metis t drynkis þ^t expiren
to þis syñe/ þe prude is to hyde yee out
of ydilnesse: t to vse yi lāttis t clene þo
ughtis. t yi bodi i clene ornamēnts/ for su
che lustis romē not: but if youthe go bi
fore/ and þfore occupie yi þouȝt t yi bodi
i clene ornamēnts: t so fle þis syñe/ for
oth lecherie is wtsyñe mānes soule þrey
to þe feend: þorus of deedli syñe/ þus ar
cristendō takyng crist t mākide soule bē
wedid togidir þorus treube beleeue. hope t
charite t kepyng of hise comādemēts t le

lust

Deu. 2°

uyng of sȳne: as god witnesshy in his ꝓfete/ Wit
wthāne mā in thse owne tȳndīgis of lustis & luk
gis tūey to sȳne & leuey ye loue of ꝛst: anoon he
sȳney ī gooslh lecherie wt ye feend of helle/ And
yerfore god seyy in his ꝓfete/ yei han don lecherie ī
yer owne tȳndīgis/ ye seuēye heeste:

In ye seuēye heeste of yese ten: god seyy ꝙ
you shalt not do yefte/ yefte as a doctour
seyy. is talkyng of goodis wt outē will & le
ue of hī yat owhy hē in yis heeste god forbedy
al wrong talkyng & wrypholdīg of ony mānes go
od/ al ꝓny stelyng & robbyng & bigilyng. alle sleyg
& disseruis ī bryng & ūn talkyng. & ye dede of al wro
ful talkyng of ony mānes good bope of quyke &
deede: is forbedid of god ī yis heeste/ yer was a
mā yat hyzte Sachor. & he stal gold & a clop azēs
yis comaūdemēt of god/ and ꝙfore he & his wyf &
yise children were stoned to ye deey. & yritti mes
were slayn wt ēmyes for ye sȳne of Sachor yat
brak godis heeste. As it is writtē in hooh wryt/

Iosue. 6°. And ꝙfore ech mā be war yt he do no yefte: lest god
do vēgāūce on hī. as he dide on Sachor/ and if he
hymie take ony yīg of ony mā wt wrong ꝓueh
aperth. in yefte suttilte or dissent. refore he & mak
a seey ey satisfaccioū ꝙfore in al his hīrayng & hy

heeste:

powɐr. t ellis ye ſyñe is not forzoñ. As ſeynt au
ſtyn ſeyp/ isho yat takyp onẏ yīg ɯt ɯrong
fro his euē ɛ̄ſte: makyp hī ſelf gilti ī breking of
yre laɯis/ ffirſte he is brekɐr of ye laɯe of
kynde: ī ɯhich laɯe alle ymgis ɯerɐ̄ romoū/
And yeenes t ɯrongtakers not oonh ɯt holden
her owne. but also bi ſlezt t quēſile ſtelen opr
mēnes. agens ye ɯill of ye owers/ t breken yis
heeste of kynde. yat ſeyp/ yat yng yat you hatiſt to be don to yee. lothe yt you do it not to an opr/
alle ſuche folk doen agens laɯe ɯritū: for god
ſpak to moyſes t ſeide/ ſpeke you to ye cōpany
of ye children of iſrl: t ſeie to hē yt yei do no yefte/ alle ſuche folk doen agens laɯe of gōe:
for charite ɯhich is ye ꝓncipal heeste of ye la
ɯe of gōe: comaūdyp to zyue to opr t not to
take awey from hē. as ye goſpel ɯitneſſyp/ and
he yat ɯilfully brekyp yeſe yre laɯis of god:
ɯherbi ſhal he be ſaued: if he amende hī not ſy
ſyp criſt ſeyp. yt ye ɯord yat I haue ſpokū: ſh
al deeme ye ɯorld at ye laſte day/ ſyp yefte is
ɯrong takyng of opr mēnes good agēs ye
ɯill of hē yat it owip. as a doctour ſeyp/ It ſee
mep herbi yt al ɯrong getyng of goodis. as
ɯ raueī. bi ſtiue. bi falſe ɯeyztis t meſuris t

to the .l°

.lcmt. 19°

luc. 6°

.10. 12°

al ꝑuꝰ gilyng: is yefte don bi couetise to haue
oyr mēnes goodis azens godhs will t hers
yat it owry/ And ꝑfore seyꝭ seynt poul to do
vs be war/ is ho eise he seyꝭ delyren yꝰ to be ma
1. thi. 6° ad riche: fallen ī to tēptacioū t īn to gryn of
ye deuel. t īn to many gr'euouse t/ vnpfitable
t noyouse desirs. ye iswhiche dr'enchē mē īn to
deep of dāpnacioū/ for couetise is r'oote of al
1. tess. 4° le yuels/ And ī an oyr' place he seyꝭ/ no man
bigile hys wordis i chaffering bi no dissen: for
god is zilder of vēgāice to alle hē yat so doen
herfore yo yat ben grete of power īn yis
world, vobbe yei not yo yat ben smale: neyꝭ
bi rauyn neyꝭ bi wrong extorcioū neyꝭ bi
fals chalengig/ but holde yei hem apaied in
ye wagis yat ben lymytid to hē for her labi
lood/ for is seynt Johī baptist comaūdide to
luc. 3° hauyris. as ye gospel/ and ꝑfore dredy ye bat
ers of god. yat he zyuey to alle lucke rauyn
yf. 33° seyngge in hys ꝓfete/ iso he to yee he seyꝭ. ꝑ bi
fals rauyn eyꝭ bi robberie. geris oyr mēnes
goodis: for but if yon restore t amende. yon ha
alt be mard ꝑy to ye feend/ and no īheritour. for is
seynt austyn seyꝭ/ if he yat zaf not his alme
ping to ye nedi folk: is sent ī to euerlastig fier/

heeste.

Whidu shalt he be sent: pat rauelshy au oy mā
nes pīg? if he pat clopide not pe nakid man.
shal bzēue wt pe deuel: where shal he brēue. pt
robby a poze mā? and ꝓfoze he pat is a march
mūt oy a/vitaler dissejsie he not his euēcristeu. as .i. telle.e.
seynt poul seyp/ ney wyp mett ne mesure. ney bi
noon oyu dissent to make hī silf of goodis gotū bi
raueyu/ foz god is takker of/vēiaūce to alle hem pt riche
wen suche pīgis/ and ꝓfoze cst cōtermynge pis se .luc. 6.o
tence: seyp/ pe same mesure pat ze meten to oyu:
shal be metū to zou azen/ ffozpi bi wpat mesure
ech mā mesuryp: bi pe same he shal resceyue mee
dis ey peynes/ ꝓfoze ech mā be war pt he defraude .coloss. 3.c
not ony mā foz his owne couetise: ney be no
swerer ney her ī fillyuge ey bryuge. foz comouh
pat oon is fozswozn ey boye/ ffoz it is writtū bi .psū. 21.
pe hooli goost techynge/ pt wpo so gederyp tre
sours wyp a lyuge tūge: he is/ veyu t yuel/ and
azens hē pat swerен t fozswerē hem silf bi pe na
me of god ī bryuge ey ī fillyuge ozī ony oyu ma
ner: pe ꝓfete of god spekyp ī pis wise/ he seyp pt zach. 5.o
he saw a booli fleyuge i pe eir pt was xxbenta cu
bitis long t ten of breed: t he askide pe aūgel
of god pat bar it. wpat it myzte be/ and pe aūgel
seide to hī/ it is pe curs of god pat goip to pee

ues houſis. ⁊ to alle mẽnes houſis ꝑ^t forſwere
hẽ ſilf bi ye name of god/ And ayẽs hẽ ꝑ^t iby
ꝓuel getũ goodis bien londis ⁊ reutis ⁊ mak̃
grete bildingis: ſpekiy god bi his apfete bu
.ꝓf. 4°. tuh curſyinge hẽ for her falſneſſe/ ſo he to
zou he ſeiy. pat bynden hous to hous. ⁊ cou
plen feeld to feeld. ⁊ ſeien ꝑ^t ryzt is wrong.
⁊ wrong is ryzt/ and ſo ī effect ſeien alle mẽ
ye whiche bi ony falſneſſe gederẽ goodis togi
dir/ and ꝑfore god ſeiy bi an opur apfete/ ſo to
.abac. 2°. hẽ pat multiphen ỹngis ꝑ^t ben not per owne/
Alſo he pat is a labozer eỹ a craftis mã. do he
.eccl. 6°. his craft eỹ his labour truli is ꝑ^t ounte ſleyzt eỹ
.colo. 3°. ouſeyt. as ſeiynt poul hoiy bi ye techiñg of go
.i. teſſ. 2°. and no mã iby wrong ibryholde ye werk mã
.2. teſſ. 2°. nes hyre/ for it is oon of ye foure ſyñes pat
.tyſ. 3°. criey vẽgeãnce bifore almyzti god. as ſeiynt
Jame ſeiy/ and ꝑfore god ſeiy. lat not ye hi
.Ja. 4°. re of yi werk mã: dwelle is ꝑ^t yee til to ye
.leuit. 19°. moxibe/ And herfore tobne ye hook mã taugh
.tobne. his ſone: ſeiynge to hi/ ſone is hãne ouy mã
hay wrouzt ouzt to yee: anoon zalde to hi hi
meede/ alſo in yis heeſte god forſendry ye
cursid ſyñe of avſure: in which nẽ ſyñen in
.j. dyuerſe maners/ ye firſte is. is hãne a man

leeney money to hī yat hap nede for a certeī
wyñyg: at pe tymes eende. or takip zifris þ
leutis eỹ seruỹris for pe loone/ eỹ leney .2.
money to pe halfe wyñyg: ⁊ if yat oyr leele
ony ynig. he to haue pe halfe/ Æỹ whāne a .3.
man brey a ynig. for moche lesse pan it is
wozpi. up such cōdicioū. yt pe filler mai haue
it azen. Whāne he wole pane pe prys/ also wh .4.
āne ony man brey bifore pe kyñslu terme of
fillyng. bi lesse prys pan pe ynig is wozpi: as
pei pat bren corn zit groiwīge upon erpe/ also .5.
whāne ony mā takip his beeste to a poze mā
up such a cōdicioū. yf it drey. it shal drie to pe if
poze mā ⁊ not to hī/ Suche ben deuels chay- 1
ners yt wolden haue pe beeste yt drey to
pe poze mā. kyñynge to hem/ alle pese and
many mo ben bi such is of pe cristid lyfe
of oeurie: as sey pe greet doctour paris
ens/ and þfore ech cristen mā ⁊ wōman he
pe hem fro pe poyntis of pefte. yat here
ben reherside/ The eyzte heeste.4

In pe eyztpe heeste god forbedip
to bere ony fals wytnesse azens
her euēcristen/ for pozis fals wyt
nesse berynge. many ayzt eu leesip his

er'ntage: & manye a giltles mā is don to ye deep
.xij°. 26°. yᵗ crist yat was ye mooste nocent & neuer dide
syne: was dāpned to ye deep. bi tweye falle
.xxvij°. wytnessis/ And ye blessid wōman susānne was
dāpned giltles. bi tweye falle wytnesse beren:
but god delyuerde hyr. & ordeynede ye same pei
ne to hē yᵗ pei ꝓposiden to hyr/ And ꝓfore ech mā
& wōman be war of her wordis. yᵗ pei bere
not wytnesse bi word ney bi sweryng for ony
pyng: but if pei knowe/ yah. yᵗ it is rigtful &
trewe/ for ye greet clerk grostyed seyp/ he yᵗ
swerip falsly bi god: makip god fals & no god
& as moche as is in hī/ And certis if god were
autour of falsnesse: he were no god/ And ꝓfore
seyp a greet doctour/ & hou orrible it is. a
mā to forsake his god & betake hī to ye fēd
ī both & in soule/ And yᵗ doen alle yo yat vse
tyngh & wilfully beren ony fals wytnesse: for
alle suche blassemen god/ Also ī yis heeste
god forbedip alle lesyngis. for ech lesyng
is a fals wytnesse azens crist yat is/ yat is
he seyp hī silf/ And ꝓfore seyp a greet doctour.
.x. ije. he yat dop sene bi wytnesse of bileeue. yᵗ is
tyng cōfessip & mor pan dop lesyng/ and
.x. viij°. ꝓfore sit clepip ye deuel auter & fadir of le

syng. for he foond ye firste lesyng t made it hi
self. Whane he seide to eue i ꝑadise/ ponz she
ete of ye fruyt of ye tre yat god hadde forbi
dd up peyne of deey: she schulde not die/ but
adam t she schulden be as godis knowinge
good t yuel: but pis was a lesyng: t yt kane
wen boye adam t eue. soone after ye etyng
of ye appil/ and ꝑfore ye deuel is seid fadir
of alle falle witnesse berers t of hers. t yei
ben seid hise children/ not bi makyng ney bi
kyndli gendring. but bi folowing i maners t i
lyuyng/ and ꝑfore crist seide to ye iewis. yt yei
weren of ye fadir ye deuyl: for yei wrouzte
hise desiris/ and ꝑfore ech mā t womman be war.
for it is vertu/ ye lippis yat hen ben abhoma
ble to ye lord/ lesyng is as penym yat is of lo
greet power yt it sleep while it is i ye mouy/
and ꝑfore ye hooli goost seip i ye book of wis
dom. yt ye mouy yat hey sleep ye soule/ and
i an oyne place it is writu. yt po yt bere fals
witnesse schulen not be ꝓponelijd. t he yt spe
kip lesyng schal not escape melchis/ and ꝑfore
ye wise mā ꝑiede god of aboone. yt he schulde
remoue/ vanyte t lesynge tugis fer. alle fro
hi/ ꝑfore ech mā be war. yt ney for dreed. ne

.geñ. 3°

.10. 8°

.ꝑu. 12°

.sap. 1°

.ꝑu. 19°

.ꝑu. 30°

for loue. for hate ney for zifte: he/ose no lesyn
ney bere ony fals wytnesse azēs his euē cristen
for nūdas solde trupe: wpānne he solde cryst for
.cij. 26. money/ and pei pat for zift ey for meede ben
fals wytnesse t denyen trupe: doen pe same
syne grooth pat Iudas dide bodili/ for wpile
pei for couetise of ony pyng denyen trupe: pei
cryst fillen pat is /oz trupe as doctours seyen/ and
pfore ech mā kepe hī fro lesyngis. t alle po pat
his myzt pat he hap power ouer/ ffor a good
doctour seip/ pt pouz a mā myzte bi a pūy lesyng
saue al pis world. pat ellis shulde perische: zit shul
ulde he not lye forto saue it/ wolen you not ha
ony maner lesyng: for pe bitynesse of is not
good/ per ben erste maner lesyngis: but pis
noon of pē wtoute syne/ sinne of pē ben/ pei
al: t sinne deedli/ but it is hard to discusse wich
h wpiche ben oon t wpiche bē oyn: to pē pat
han lusti3yng ī pe /eiyng of pē/ But it semip pe
de erste peris. t he kneuse pt sin of pē were/ pe
ymed wt deedli poisoū. t wiste not /if it wpi
che. certis if he were wise. he wolde refuse
pē echoon. t ete noon of pē alle/ So he pat
wole kepe hī fro poisoū of deedli lyue: flee
he alle maner lesyngis. boye oon t oyn/ lesy

stoudy not oonly ī falle wordis t/ vois of mony:
but also ī feyned werkis t ī mañe of lyuyng/
and þfore ech mā t wōman þat is clepid cristē
in word: loke he þ his lyuyng acorde wt þe lyuyng
t þe teching of crist/ and he þat in word is cle
pid a pst of crist: knowe he t teche he in word t
lyuyng þe lawe of his lord/ left ellis þt he be oon of
þo þat seynt poul spekip of: þat knowlechē in mouþ -tm ī. 1°
þt þei knowen god. but in her dedis þei denyen þe
knowīg of hī/ Off suche mañe folk spekip seynt ioō
seyinge/ he þat seip þt he knowe t god t kepip not his -1. io. 2°
comaūdemētis: he is a lier t þ is no trupe ī hī/ and
ī an oþr place he seip/ he þat seip he louep god t -1. io. 5°
hatip his broþ: he is a lier/ Off suche mañe liers
spekip seynt ambrose seyinge ī þis maner/ Brīpē
flesche lesyng: for alle þat louē lesyngis. ben sones
of þe deuyl/ not oonly ī falle wordis: but ī feyned
werkis is lesyng/ ffor-þi þe it is a lesyng a man to
lese hī silf often: t dop not þe werkis of crist/ Also
it is lesyng onȳ to knowleche hī silf bischop þt eȳ
clerk. t to worche contrie yīgi to þ fore / þis is
þe sentence of þis doctour t seynt. As þe lawe wer
nesse/ And þfore ech mā in his degree be bisy to
teche þe trupe of cristis teching t to lyue ber
after: t so to þe lesyng/ þe vij. heeste.

xx h. ca
uete.

In ye nynye comaūdemēt: god seyp/ you shalt not coueite yi nerzboz hous/ An ī an oyr place god seyp/ you shalt not desire yi nerzboz hous nep̄ his feeld/ here god forbedyp al wrongful desyr & couetise of oyr mānes good: hope of hous. of lond. of gold of silu/ of cloy. of cozn: & of alle yīgis yat mon̄ nat moue fro oo place to an oyr/ and ryzt as god forbedyp ī ye seuēye heeste ye dede of al wrongful takīg of oyr mānes good: so in yis heeste he forbedyp al wrongful desyr & couetise ī herte to oyr mānes good. for ye leeste of yese is deedh sīne/ yis heeste touchyp ye grou̇nd of al yuel hauyng of suche māne of goodis/ for no mā hap wrongfully oyr suche goodis: but if ye grou̇nd of yis hauyng be fals couetise in herte. as a greet clerk seyp/ and yfore seyp ye same clerk, yt as a weed is wel clensid out of a lond: wham ye roote is drawī awei/ so yese foure heestis ben wel kept: wham fals couetise of ye herte is fulli quēchid/ ye feend tulligin:y hī silf ī to ye likenesse of a wōmānes vysage: for bi suche a swepe semblaūt he knewe yt he shulde rayest deceyue/ & shewide his vysage out of ye tree & took eue an appil: & anoō desyr & couetise fel in to hir herte/ and

the eet ȳ of t adam also in entisyng of hir: t
so yei weren brouȝt ī to sorwe t wo boye of
bodi t ~~of~~ soule/ so ye feend as/ vndir colour
of needfulnesse. puttip forp ye appl of fals
swetnesse of lust t likyng of syne to mānes fle
she as to eue/ and eue exciteth adam to ete of ye
appl: whānne ye fleisly ȳoȝuz desir excitip ye
soule to syne/ and whānne ye soule cōsentip to
syne: pānne adam etip ye appl/ and so hope a
dam t eue ben brouȝt ī to meschef: whānne mā
nes soule t bodi cōsentige to syne hem maad
yuall to ye feend/ and ȳ ye feend makip synne
couetouse t synne glotonis. t synne leccherous:
ȝoȝuz her owne consent t desir/ Of ye grete
harmes yt comē of fals couetise ī mānes her
te spekip ye greet innocent seynte/ O hou ma
nye men hap couetise disceyued t spuld/ Wha
tin ye fals prelate for couetise of ȝiftis yt balaam
ye kyng apprīde to hī: wolde haue cursid godis
peple/ and ȳfore his owne asse reprouede hī: t
smote his foot azens a wall/ Achor was stoo
nyd to ye deep: for couetise made hī to stele
gold t cloþis azens godis heeste/ Giezi was
smyte wt meselrie: for couetise made hī to
selle a mānes helpe yat cam of godis ȝifte/

greet

clerk

.xx. mī.

Iosue
7°

.ij. Reg. 5°

mt. 21°

Jhūdas for couetise solde crist: t afterward hang
gide hī silf/ and anoyde t saphanie his wyf ibere
sudenli dede: for couetise made hē to leue azēs
pe hooli goost. t to forsake to petir pe moneī
pat pei hadden/ Off pe meschef pat comep of
fals couetise t wrong desyr of mānes herte
spekip hooli writt. In ensaūple of oo man
for alle oper schuldē be war/ Per was a kyng
of pe children of isr'l pat hizte achab. t per
was a nabōth dwellyng fast bi hī pat hizte ja
both/ and pis naboth hadde a feir /vyneerd
pat lay nyz to pe kyngis paleis: t pfore pe kyng
desirede gr'eetli forto haue it/ and pe kyng sede
to naboth/ zyue pou to me pi /vyneerd. t I
al zyue a beter /vyneerd pfore: or elles as mo
che siluer as it is worp. for it is nyz myn pa
leis: t pfore I wolde fayn haue it/ t naboth
sede/ god forbede yt I schulde sille myn fadris en
tage: I wole not zyue it ney chaūge it a wher/
t yānue pe kyng wex wroop t wente forp t le
de hī on his bed. t tuede his face to pe wall t
wolde not ete/ and jesabel pe queen cam: t
axede pe kyng wpat hī eilde/ t pe kyng sede/
I haue spokē wip naboth forto haue his /vi
neerd/ and he seip he wole not sille his fadris

heelte:

eritage: ney chaūge rr ibr noon oy/ and yāne
ye queen seide to ye kyng/ take me ye ryng
of yi fyngir: t I schal zyue to yee ye/ wyzerd/
tye kyng took hir his ryng/ t she ibroot a
lettre to a fals nigre: t sente rr hi t gold yis
and she ibroot tibey lettri to tibey falle ibit
nessis: t sente hē gold yisry/ and ye sentence
of ye tibey lettris ibas. yt yei schuldē seie yt
naboth hadde cursid god t ye kyng: for ishe ei
dde so. schulde die bi ye lawe/ and ye sentence
of ye nigis lettre ibas: yt he schulde dāpne hi
to deep/ and so yei diden. t stoneden hi is stoo
nes: t houdis soukide his blood/ t yei sentē
iword to iesabel ye queen. t she tolde it to ye
kyng/ t bade hi be myri t ete t drynke for na
both is deed/ t yāne ye kyng roos anoō t wē
de hi meri: t took ye wyngerd i possessiōn/ t
helpe ye pfete ibas dibelkynge i amoistteyn
fast bi yat me clepip carmeli/ t ye aūgel of
ye lord god cām to hi t seide/ helpe go to ye
kyng achab t seie to hi yese iwordis/ yi sery
almyzti god to yee kyng achab/ you hast le
te sle naboth forto haue his wyngerd: t houi
dis han soukid his blood/ and yus sery god
to yee/ if you diest i toni: houdis schulen ete yi

and ȳ shal neuer noon of yn kyn lyue so long:
yt ysei be so oolde ȳ to a gilte god/ and god send
yn Iesabel ye queen: yt hond1s shuldē ete hyr al
so/ and after1ward ye sentence was fulfild: ryȝt
as god sende/ and ȳfore ech mā t whōman be war
yt fals desyr ne couetise to haue ony mēnes
good wyp wrongnes ayens his will: regne
not in hyr herte. lest it befalle worse to hem. yt
it dide to kyng achab t to Iesabel his quēe
u ye tenpe heeste god seyȝ ī yis manere
pou shalt not desire ye wyf of yi neyȝ
bore. ney his seruāt. ne his maide. ne
his oxe ne his asse. ne no pīg pat is his. Thu yi
heeste god forfendip ye foul will t cōsent of ech
vnskilful desyrīg t wrong couetyng of alle
pīgis pat ben on lyue. t mou moue hē silf fro oo
place to an oper: as wyf. child. beeste. t alle such
oper/ and ȳ god forfendip ye synne of mānes
will ī alle pingis/ for ofte tymes it fallip yt synne
is more groūdid ī yuel will pan ī dede wt outforp
as a greet doctour seip/ And ryȝt as god ī ye firste
heeste forfendip/ dede of lecherie t spousbreche.
so ī yis heeste he forfendip ye will t ye cōsent of
ye herte/ for as ye dede of lecherie is deedli syn
ne: so is ye cōsent t ye desyr of ye herte deedli

sȳne/ ffor as cit seip hī silf. he pat seep a wōman to co . aj. t. 4.°
uetip hir bi desyr to do lecherie bi hir: hap do le
cherie in his herte/ pouz he do it not ī dede/ and ꝑ
fore ech mā t wōman bipenke hī bisili what po
uztis entrē in to his herte: t if ony pouztis bē
aboute to drawe pe reson of his soule to con
sente to ony sȳne/ unise he not ī pat pouzt: but
anoon steruh putte he it awey/ mouyng his
herte to penke upon pe bitter peynes pat crist
suffride ī side. heed hondis t feet/ and upon pe end
eles ioies of heuene. pat he leesip if he cōsente to
pat sȳne/ t upon pe bitt. t endles peynes of
helle. pat he schal haue at his ende: if he die ī pat
delyt ony sȳne. pat pilk wicchid pouzt wole bryngē
hī to. if it abide ī pe herte. til to pe reson of soule cō
sente/ and ꝑfore pe hooli goost zyueb a good cōn
cel. seyngē ī pis wise/ ayen ī alle yi dedis pat pou
art moued to do: penke upon pe laste pingis. t pou
schalt not do sȳne/ And also ech wōman be war.
pt ney bi countynaūce. ney bi array of hood ney
of hir heed. she ware ony mā to coueite hir to sy
ne/ not crokyngē hir heer. ney heggē it aū bry
not pe heed arayed aboute wt gold t ꝑciouse sto
nes/ not sechīge curio7 clopig ney of ryche cla. ꝑ. 3.
schewīge hir silf to be semeli to foolis/ for al such i. thi 2.

i. pe. 3°

array of wymen. bove petr & poul ye hooli goost
he techinge opnli forfendry/ And seynt Johñ cry
sostom seyp. y^t a wōman may not make hyr more
redi to be demonyid of ye deuyl: pan to atyre hyr
such maner array/ but in clopyng of shamefastnesse & sobr
nesse: beynge sugetis to hyr husbondis after ye rule
of resoñ. As seynt petr & poul techen/ y^t yei pat bi
leeuē not to godis word. be wōmen to helpe hise
dinge in drede ye hooli & chaast cōuersacioñ of wymen
y^r sum tyme goode wymen & hooli bileeuynge in
god: ournedē he lik. as seynt petr seyp/ ye chapt

i pe. 3°

Pese ben ye comaūdemētis of god after
ye which ye husbonde & wōman
to rule her lyf yafter. if yei wolē be save
And perfor crist seyp to ech mā. y^t if he wole entre
to ye lyf yat eūe shal laste: Kepe he yese hestis/
And yese comaūdemētis of god shuldē men teche her
children & her meyne/ And yfore god comaūdip ge
nah to his peple. y^t ech mā telle to his sones how
god ladde his peple out of egipt: & it shal be as a

matt. 19°

exo. 13°

token vpō myn hond seyp god. & as a ping of myne
bifore yine izen/ & ye lawe of ye lord: be eūe in yi
mouy/ And in ayn place god seyp/ yese wordis
which ye comaūde to pee yis dai shulen be in yin
herte: & pou shalt telle hē to yi sones/ & yu shalt yi

deu. 6°

he on hȳe sittȳnge ī ym̄ hous. t goȳnge ī ye weie
t slepinge t risȳnge/ and you shalt bȳnde yo as
a signe ī ym̄ hond: t yo shulē be moued betwixt
yī zeu/ t you shalt write yo ī ye doris t lyntels
of ym̄ hous/ yat is to seie. you shalt rule alle
yi ponztis. wordis t dedis. pry t apert wt̄ me ho?
t wnpoute. t m̄ ech place. in ye comaūdemētis of
god/ kepe yi silf t yi soule bisily/ ne forzite you not
ye wordis wlyche yī zeu han seen: t falle yei not
fro ym̄ herte. ī alle ye daies of yi lyf/ t you shalt
telle eȳ teche hē to yi sones t to yi cosȳs/ and seynt
austyn seyp: geilah to alle eften mē/ Goinne ze zoe .deu. 9°
houlis. goinne ze zour sones/ goinne ze zour mey
nes/ as it pteynep to us to speke to zou ī ye chyr. Aug⁹ in 3
che: so it pteynep to zou to do ī zour houlis. yt mber ī 4
ze zulde to god good reloū of hē yat he sugetis to fine.
zou/ t also he serp ī am oyn place. hou ech mā en
ABmed wep charite. shal drawe fro sinne wlhou
he may wtholde wlhō ze may. chastice wlhō he may/t
fere wlhom he may/ and ī his book to ye eend he
wryty yt/ an wroȳ t biseche yt you telle to alle so
get t of good will fro ye mooste to ye leeste ī yī
hous ye loue t ye swetnesse of heuēli kyngdōs.
t ye bittirnesse of helle/ and be you bisi t wakīge
on her helpe/ for you shalt zilde rikenȳg to oun'e

lord god: for alle me ſuget to yee/ to alle ibyche be
i yin hous. ſherbe you. bidde you. comaūde. coūce
le to he. ꝑ yei hepe he liif firo ꝑde. firo bacbityng.
firo fornycacoū ey lecherie. firo ire. firo ſlee
ryng & firo couetiſe. ibych is roote of alle ȝuels/
ffor ſeȝut poul ſeyp. he yat hap not cure or bnſy
nelle of hiſe & moost of hiſe homely ey houſelyn
ge: he hap renerd ye fey. & is worſe yan an he
yen mā/ and ꝑfore ech mā leerne fuſte & do m
de he liif. & after yat excite he & moue oyer to
hepe yeſe comaūdemētis/ & no mā be nechgent
to leerne he: for dreed of ye ſentēce yat god ſeyp i
his lawe/ If you ſhalt not heere ye /vois of yi lord g
yt you hepe & do m dede hiſe comaūdemētis/ alle ye
ſe curſyngis ſhulen come upon yee & take yee/
you ſhalt be curſid m citee/ you ſhalt be curſid m
feeld/ curſid ſhal yi bern be: & alle yi oyer reliks/
curſid ſhal ye fruyt of yi bodi be. & ye fruyt of yi
lond. & ye droues of yine ofii. & ye flockis of yi
ſheep. curſid ſhalt you be goyng me & goyng
out/ god ſhal bryng upon yee hūger & blame
to alle ye iberis yat you ſhalt do: til to he ſle
yee ſwifth for yi ofbue ibickid fyndyngis. Tibyche
you haſt forſaken hym/ god ſhal bryng me upō
yee peſtilencis. & he ſhal ſmyte yee ibt nedyneſ

deu. 28.

n. thi. 4°

of ye heestis:

se. wt feller wiry coold. wt heete wiry corrupt en. t
he shal ꝑsue vee. til yt you ꝑsche/ and if you shalt
heere ye/ voys of yi lord god. yt you kepe t do alle
hise comaũdemẽtis/ he shal make vee hier yan alle
folkis yat dwellen ī erye/ t alle vese blessyngis shu
len come upon vee t take vee: if you kepist hise
heestis/ you shalt be blessid in feeld/ blessid shal
be ye fruyt of yi bodi t ye fruyt of yi loud. ye
fruyt of yi beestis t ye flockis of yi sheep/ bles
sid shulen yi beues be t alle yī oyn rehtis/ bles
sid shalt you be goyngе in̄e t goyngе out/ god
shal sende blessyng upon yi seiers t upon alle
ye werkis of ym̄ hondis. if you kepist ye comaũ
demẽtis of yi lord god: t goist ī hise weies/ yt al ye
peple of erye shulen se yt ye name of god is m̄
clepid upon vee. t yei shulē drede vee/ Oure lord
shal opene heuene his best tresour. yt he zyue reyn
to yi lond ī his tyme/ oure lord shal ordeyne vee ī
ye heed. t not ī ye tayl/ you shal be eile above t
neuer vndr: if you kepist ye heestis of yi lord
god/ yt alle mẽ t wymen mon̄ haue ꝟ gre truth to ke
pe ye comaũdemẽtis of god/ and ꝟ porw̄ flē ye
cursyngis t haue ye blessyngis. t eise to be above
ī ꝟtu t ueise vndr ī syne: t astir yat to regne a
bone ī eiilastyng blis. grauũte us ihū̄ crist yt bouzte

mā wt̄ his herte blood: merciful god Amen/ charge.

To yat· yt̄ech mā kepy yese comaūde
mētis of god yniel eȳ ibel. the iby/ &
h ibhey̆ he be a treibe cristen mā eyr
a fals/ for his ibas ye firste couenaūt. yat he
made wt̄ his lord crist: at ye talkyng of his cristen
dom· t̄ yto he foond boztbis also/ and alle yese
ten heestis of god. ben cōteyned ī two iborbis
of loue: yat is to loue god above alle yngis.
t̄ yī eue-cristen as yi silf/ ffor he yat louey god a
boue alle oyn· yngis: he ibole herie no god but
oon/ and he ibole halowe his halidam: for eiy
dai he ibole liue hoolih out of gr·ete sinne/ for
ī certeī eiy dai y t̄ a mā liuey ī deedh sinne is
ye deuels iberhdm. for yat dai mā dorp ye deuel
iberhis: t̄ yāne he seruey ye deuel t̄ not god.
youz he singe eȳ· rede hooh iborbis/ and he ibo
le not take godhis name ī/ veyn/ for he yat lou
ey god oūl al yng: ibole do no ying yat god forbē
dep hī/ and he yat louey his eue-cristen as hī silf:
kepy ye oyn· seuene heestis/ for he iborshippy hi
se eldris: t̄ alle hise eue-cristen/ t̄ he ibole not sle hise
eue-cristen ī ony maūe: ney̆ defoule his sistr· pozuz hi
hust of fleyshly lecherie/ and he ibole not be a pef
to robbe his eue-cristen bi no disseyt: ne ī yuel ta

kyng of hise goodis azens his will/ and he yat
louey his euẽcristen as hi silf: wole not bere ony
fals witnesse azens his euẽcristen/ ne he wole
not coueite his neizbors, ne loud· ne wyf ne hou?
seruaũt· ne noon oyr· good yat he owy/ and
yis ye ten comaũdemẽtis of god: ben kept ñ
ye two wordis of loue/ And yfore seyy seynt
poul/ who so louey: fulfillyy al ye lawe/ and .rõ. x°
who yat louey god oñ alle oyr· yĩgis: is eñe
sorwful t dredinge to offende hi ñ youzt word
t dede/ for dreed of leesyng of his gr̃ce t helpe:
t for noõ oyr· dreed/ t is eñe bihi to haue hi
ĩ mynde t ye benefetis t goodnessis yat he hap
do t ech dai doy to al mãkynde. as it is rehersid
ĩ ye pridde heeste/ and to loue yi euẽcristen as yi
silf. is neyd to coueite ne to suffre. ne coũceile eyr
poure ney? to cõsente ony oyr· yĩg to be don to
hi: yan you shuldist desire were do to yee. if you
were ĩ ye same staat/ t whãne you desirist t doist
ye same to hi ñ good: yat you shuldist coueite yt
he dide to yee. wh eyr yt he be ẽmye eyr freend/ And
yfore seyy cẽt hi silf cõfermyge yis sentẽce/ alle t .lij. .l°
yĩgis yat ze desiren yat mẽ shuldẽ do to zou: do ze
ye same to hẽ/ and yr ech mã shulde be glad of o
yis goodnesse t/ vertues. t coñforte hẽ yme: t sorw

ful for her meschif boye goosth & bodih / & helpe
he out of bodih meschif. bi bodih refuyt. i wil
penuig & m dede. as you shuldist resonabli wil
ne yt he dide to yee. if you were i ye same ca
as / And out of goosth meschif of syne. ech m
shulde helpe oyn. bi ye comaundemet of loue /
yoziz deuout pier. bi good counceliyng. bi good
ensaumple zyuyng. bi coufort of greet ioie i heue
bi dreed of greet peyne i helle & pgatorie and
al yis shulde be don as wel to emyes: as to fri
dis / frely forzyuyge trespassis. & doyuge good to
yuel. as crist m suf techiy. seyuge / loue ze zoure
emyes: do ze wel to he pat haten zou / and pra
for me pseciuyge & falsly chaleugige zou: yt ze
be ye sones of zoure fadir pat is in heuene
wih hich maky his sune to rise on goode & yuel
me: & regney on iust me & vniust me / forzif ze lo
ue he ooth yt louen zou: & doen good to he yt do
zou good / what meede schal ze haue. as who seyp
on: for so doen heyen me / And i an oy place crist
seyp / forzoye if ze forzyue to oyn me her trespa
sis: zoure heuenli fadir shal forzyue to zou zo
synes / but if ze forzyue not to me her giltis don a
zens zou: nei zoure fadir of heuene shal forzy
to zou zoure synes don azens hi / And seynt Jo

ayt. 4°
lyk. 6°
. ayt. 6°

Cristoni seyt. ꝑt no ꝑng maky Amā so lyk to god.
as to forzyue hē ꝑat doen wrongis/ And seynt Au
stin seyt. ꝑt who eile forzyuey of al his herte to
ech mā ꝓyngē t repentīge of his syne: shal in no
maner hane remyssiō of his owne syne/ and pus
eiy Cristen mā shulde lone opur lorde god t brodir: as
hym silf/ t hate no ping in man but syne oonly: for ꝑat
euery trewe Cristen mā hatey. bope in hi silf t sey in alle
opur/ ffor seynt Austyn seyt. ꝑt he is not wroop to mā.
which is wroop to ye syne of mā/ ꝓfore no mā hate
more in man: but as god hatey/ ꝑat is no ping but sy
ne t wickednesse. ney soule ne bodi. ney ony opur
ping ꝑat mā hay/ ffor who ꝑat hatey soule eyr bodi
of ony mā: is a mānsleer as seynt Johū seyt/ and he
ꝑat keepy not his lone to his nexbore: holdy noo
heeste of god/ for he ꝑat keepy not charite: breky
alle godis comaūdemētis/ And ꝑfore seyt seynt
Jame/ he ꝑat breky oon: is guilti in alle/ for alle pei
ben cōteyned in lone as seynt poul seyt/ and he ꝑat
hatey ony mā hatey crist: sey he is boye god t mā to
gidir/ and ꝑfore he ꝑat hatey mā: hatey god/ t breky al
le ye comaūdemētis of god: for pei ben cōteyned in lone
to god and to man/

ye charge of ye heestis:

And he ꝑat keepy pese ten heestis of god. ye
which ben cōteynes in lone to god t to yi

not
1

i. io. 3°

Ja. 2°

io. 13°

nexbore: leuey t fleey ye leuene deedh hȳnes/ ffor
who yat louey god oū alle yīgis. t his nexbore
as hī silf: wole not be proud/ for ech ꝑde is an/vn
skilful hyrnelle: vorux ye wych Aman is/ vnbuxū
to god t to hise heestis/ ey it is an/vnskilful hyrnel
le. vorux ye wych Aman hyzey hī silf aboue his euē
cristen t dispisiy hē/ also he yat hay yis loue: leuey
couetise/ for hye yat louey god aboue alle oyr yī
gis t his euēcristen as he shulde: wole delire no ynig
yat is ayens ye will of god. ne harmyng to his euē
cristen/ and he yat hay yis loue: wole not lyue ī slew
ye/ for he wole be aboute bi al his myzt to serue his
god: ī kepyng of hise heestis/ and aftr ye gre yat he
hay vōdrfonge of god: he wole forsake his owne e
ese t putte hī silf to trauel t disese. for ye loue and
help of hise neyen/ and he yat hay yis loue: wole
haue no deedli wray to ony mā. ney delire/ veniāce
on hī. vorux he haue rizt greeth trespassid ayens
hī/ and he yat hay yis loue: hay noō ēuye to his
uēcristen/ for ney he wole be glad of her harm ney
sorz of her welfare/ and he yat hay yis loue. wole
not for his stynkīg lust of lecherie: breynge his sil
tur ī to sorwe t pralcō of ye deuel. as lecherous men
den/ and he yat hay yis loue: wole not take his
mete ney his drynk. but ī mesure as hī nedry/ for

heelthe.

Who yat dop oþibile. dop glotenye: t talkp his mete t his drynk azens ye ordynaūce of god/ t he yat hap his loue: he dop ye werkis of mercy/ for if he seep his broþ an hūgrid: he wole zyue hī mete/ t if he seep hī a pruft: he wole zyue hī drynk/ t if he be naked: he wole helpe hī wip clopis/ t if hī lackip herbergh: he wole helpe hī of herberw/ t if he is sik eþ ī p̄son: he wole visite hī t conforte hī/ pese werkis of loue t of charite yat mā wole do. pt hepp ye ten comaūdemētis of god. ye whiche be cōteyned ī two wordis of loue to god t to pi nei3 bore/ and wtoute pis loue man no mā be saued/ for alle ellen mē yat wolen be saued eþ come to blis. Whouep to kepe pis lawe of loue/ and herīne is ye eende of al ye lawe t ye p̄phetis: as crist hī silf seip/ and he yat hap pis lawe of loue: wole kepe hole fyue wittis/ for þi hē as þi fyue 3atis: good eþ ynel entrip ī to ye cite of manes soule/ for he yat louep god oū alle þīgis: wt drawip hole 3en fro/ veyne sy3tis. yat wolde drawe hī to ony. synne/ eþ to coueite ony þing azens goddis will t harmyng of his nei3bore: for dreed to leese pe loue of god t of nei3bore/ and he yat hap pis loue: wole not bleuen heere wip hole eeris backbitīgis ne slaūdrīgis of hole euelten. ne lecherouse wor

oyn' dis.ne noō kilye: lest it ws̄ draive hī fro ye loue
of god t of neyzboze/ and he yat hay yis loue.
wole not opene his mouy to speke ouy word
yat shulde displese god. ey harme his euē cristē/
ne for his owne flesyh lust. he wole not taste
out of mesure ney out of tyme: mete ney dri
he. be it neu̇e so licozous/ and he yat hay yis lo
ue. wole not for ouy lykyng ī smellyng/ passe
passe mesure for ouy lust of hī silf/ he he wole
not touche ouy ying wby hise honds wbych wol
draive hī to ony sy̅ne oz foul lust displesyng to
god t harmyng to his owne soule. ey to his euē
cristē/ and yis pese ten heestis of god conte
ned ī two wordis of loue: al good is fulfild t al
yuel eschewid/ t yt we mou̇ lyue t ende ī pis loue
t so come to eu̇lastig blis: graūte us ihū crist yt
lyuey t regney ws̄ oute ende. ūcikul god. Ame/

Crist ihū seyd ī ye gospel. yt who so loue
me: shal kepe my comaūdemētis/ pat
ben hise heestis ey hise bidigis/ t yei
pat kepen he ben hise frendis: as he seyd m an
oyn' place/ t he wole heere hise frendis. t gra
te hē al reson̄able vig' pat yei aske of hī. need
ful to help of soule t of bodi/ t al ying needful
to mā eyr gooth ey bodi. is cōteyned m ye

Prolog:

pater nr̄: for it is ye p̄per ful of ꝑfitt & of helpe.
ye wh̄ich clt tauzte hyſe dyſciphs. As ye gospel
witnessyp/ yis hooly p̄per cōteynep seuene sikn̄
gis. yre ye firſte pteynē to ye yre ploones & oo
god i tuyte/ ye firſte longyp to ye fadr: of heuene. ·ad t. 6°. luc. 11°.
to whom is appriid powber. of whom is al powber
i heuene & m erye. As ye gospel seyp/ ye secūde
longyp to ye sone. eūlastyng god wiſy ye fadr: to ·ad t. 11°.
whom wildō is appriid/ And yfore seyp seynt poul. colos. 2°.
i hym ben alle tresours of wisdōm & wildō hid/
ye pridde asking answeryp to ye hooly goost: to
whom is appriid loue/ And yfore seyp seynt john. 1. 10. 4°.
god is charite: & he yat dwellyp i charite. dwellyp
i god & god in hi/ And ye toy fourre sikn̄gis ꝑtei
nen to ꝑfit & help of mankynde boye goostly &
bodily/ And i yese fourre sikyngis is cōteyned
moze wisdō yan ony tunge of mā can fully telle
here in erye/ wh̄anne a child is firſte sett to scoo
le: me techyp hi his pater nr̄/ And yfore who yt
wole lerne yis clergie. bicome he meke as a ch
ild & wtoute malice/ ffor ye hooly goost seyp. yt i
to an yuel wilful soule shal no wildō entre: ney
dwelle i ye body yt is suget to synne/ god reckyp
not of long tarryng ne of sweye wordis eyur
rymed i p̄per/ ffor seynt gg. seyp./ Bi p̄nyng is

not to spekē few wordis wt̄ mouȳ. but to make
greet cōplayñt t sorwe for synne: wt̄ sore sizyng
of herte. t greet delyr of forzifuesse/ ayenȝe yn
gis ben needful to mā. if he shal be herd of god
gūonsh ī his p̄ier/ ffurte as seyut ysodre sey
is reelsyng of synne. t leuyng to do yuel: for me
dicyn helpy not. wtyle ye ar wehed is ī ye fleisly
And also yt he forzyue to alle men. yat han tre
spassid to hī/ for elis he shal pchace noō helpe
of god to his soule/ ye pridde is. yt he come not
to p̄e wt̄ empti hondis. but yt yei be ful of goode
werkis t plēteuoule ī goode dedis/ ffor ye fyue ȝ
gyns weiē shutt out. t not herd to her helpe: for
yei hzouztē empti laāpis. t noon oile wt̄ hem/
for he heerip noon to soule helpe. but hē yat han
her laāpis ful of oyle: yat is. yat han her hertis
ful of grace t of pite t deuocioū. t shewen it in goo
de werkis/ ye seiye needful ymag. is yt his herte
t ponzt be depid fro alle oyr yūgis: t sett to god
hi deuout deuocioū/ what is it to patere wt̄ lipp
whāne ye herte p̄iey not in deep: what differen
ce is bitwix ye hzan t ye flour of whete: such is
bitwix ye soū of lippis t deuocioū of herte. wh
ne ye mouȳ p̄iey god for oo yng. t ye herte
his aboute an oyn/ suche worshippen god wy

ayt. G°
luē u°

ayt. 24°

her lyppis. but ye herte of hē. is fer fro hym: as
he pleyney bi ye apbete ỳ sine/ ye fifye neede ỳb. 29°.
ful ymag. is compūcioū eỹ forȝeuīg in her
te of bifornon sỹne/ for god shal not dispise a cō
trit herte t sorwful for sỹne: as ye apbete 45. 40°.
mid seyn/ ye sixte needful ymag. is meknes
se of herte: for ye apbete seyn/ god hap biholdū i 45. 10.
to ye orisoū of meke mē: t he hap not dispisid ye
ỹer of hem/ Seynt ambrose seyn. whyo pat wo
le be herd of god in hise ỹers: he shal do alwey
oū alle yngis ye tokenes of ỹde. t bowe lowe to
god bi vȝa meknesse/ and he seyn also. good lyf
makip ỹers tle to god: t sỹne drawip hē abak/
whymen shulden take ensaumple of hester pat was
a queen to arraie hem: for she dide of hir riche re
bus t atier: whānne she shulde go to ỹe god/ and she
bar hir ful lowli. t knowlechide hir power biforе al
mȝti god: seyng ge/ lord pou knowist pt i hate ye to
kenes of ỹde: t i am scorned of ye riche array of
myn heed/ ye seuēye needful yngis ful trist and
stedfast hope in hī pat me ỹrep to/ and ỹfore sein
same seyn. alle he m seyn no ymag douttige: for he pt
douttip is lyk ye flood of ye see. pat is bore a bou
te t moued is pt ye wynd/ ỹfore such a mā trowe not
to take ony ymag of ye lord/ ye eistye needful

vig. is pleuancē ey abidyng ī pier: yt no man
shynte to pie. yonz god graūte it not anoon/ but
be he ternet t pleuanit. t yāne he shal take: but
if shyne be m cause/ ffor crist seyd. he yat abidy
knockige. yat is wor-chnige wel: shal vndirfō
ge/ And seynt Johū cristom seyd. if you sechnge
shalt cōtynue: you shalt take/ ye firste askyng
he firste of vese seuene. yat answeryng
to ye fadir of heuene: is seid ī yis ma
ner/ Oure fadir yat art ī heuenes:
halowid be yi name/ ju yat yat you clepist hym
fadir. you knowlechist yt he is maker t lord of
heuene. er ye. t helle. t gouernour of alle creatur
of whom al goodnesse comey. t yf you knowle
chist his myzt/ and sip he is lord t fadir: ech mā
owry hī lone t drede/ And ffor he asky bi his
pfete. of ech mā seynge. ye lone worshypy ye
fadir: t ye seruaūt dredy ye lord/ ffor if I am
fadir: where is my worshyp & t if I be lord whe
re is my dreed/ yis word fadir shewy. to ech gō
od cristen mā greet worpynesse. fairnesse. t rich
esse/ ffor gretter nobley ey worpynesse man ne
om be: yan to be ye sone of so greet a lord. al
almyzti god is/ And ffor sey seynt bede. no
meede man be gretter. yan ye sones of erpely

to be maad ye sones of ye hyzest god/ gretter riche
esse may no mā have: than to be eur of ye reiȝme
of heuene/ ye wiche richesse ech mā shal have: yt
hyney t eendly ī ye looze t teching of ye noble fa
dr: as seynt poul witnessh/ gretter fayrnesse effect. 2°
may no mā have: than to be lyk to yis fadr/ for
eile ye moze yt mā louey yis fadr: ye moze lyk
he is to hī/ and eile ye lesse yt mā louey hī: ye les
se he hay of his likenesse/ yis likenesse pat mā is
lyk to god his fadr: is likenesse of soule porus
vtuous lyf/ And ꝑfore seyn seynt austyn. as god
pat made mā to his likenesse is charite. is good.
nist patient. mylde clene. mꝰciful. toyn noble
vtues. pat ben rad of hī/ so mā is maad of no
wyt. yt he shulde have charite. be good. nist. pa
cient. mylde clene. t mꝰciful/ wiche vtues in
hou moche ech mā hay moze in hī lyk: in so mo
che he is ner to god. t berry ye moze likenesse of
his maker/ perfore wo pat wole be sone of yis
fadr. seche he bisily to do yis fadris will lyuyng
vtuously. lest he be clepid sone of ye deuyl: fole
wynge hyle cōtrariouns in hymes. as ꝑst clepide ye .10. vnj°
iewis for her wicked lyuyng/ Also yf you wolt
be sone of yis fadr. you most hate al synne t
filpe as he dop: t love al vtu t goodnesse as

he dorp. t go not out of thyne/ thous inwenlie y^e
wthame you clepist thi fadir. y^t you be buxū to
thise hoestis: t zilde to thi loue. worshyp. reuēn
ce. t dreed/ and if you delirist to thynde thi amyt
de fadir: be you to thi a buxū sone/ so man
shal sein fadir myn. but oonli he yat is sone in
thynde is^t ourte ingynyng t eendyng: as crist godis
sone is/ we ben not thise sones in thynde: t saue in
as mochi. as we ben maad to his likenesse/ but we
ben thise sones porus gre t in adopcioū. ey pcha
ce/ as a lord hauynge no sone of hise owne to be
his eir. man makip a pore mānes sone to be his
eir. in a/ vourie ey pchace/ pus pis lord t em
pour. wthame we were pore t children of
wrap t of helle. as seynt poul seip: made us
porus his grace eiris of ye reume of heuene.
if we ben to thi buxū children/ and ptore seip
seynt bede. oon is godis sone in thynde. which
al mañe cam do no syne: but in power. tak-
we ben maad thise sones. t as mochi as we fil
fillen. po pīgis yat bē comaūdid of thi/ wher
fore ye apostle poul techinge. clepip pchaldyng
in grace. porus ye which we bē clepid t to ey
lastyng eritage. y^t we mow be ye euene eirs
of crist. Pese seuene pīers of ye pater. nost^r

putten out ye seuene heed sȳnes: t pchacen
ye seuene zifts of ye hooli goost/ we excludē
pride. whānne we seien our fadir t not myn/ pr
word oure serp. pt alle we ben brȳen. gret t
smale. poze t riche. hize. t lowe. of oo fadir t of
oo modir. pat is of god t hooli chirche. t pr no
on schal scorne ne dispise oyr. but loue as bis
broyr/ t oon schulde helpe an oyr. as doen lȳ
mes of mānes bodi: as seynt poul serp/ Seynt
austyn serp. pt riche mē t noble bi kȳd to ye
world ben moneiid here. to be not proude mē
t/ vnoble to ye world/ for pei seien to gidir to
god: our fadir/ which pei mow not seie verili
li. but if pei become meke: t knowe hē silf brēē
of poze mē/ for it is pt god is eiwhere. but mo
oft ꝑpirli he is seid to be ī heuene. for ȳe he is kno
wē moost t loued t worshipid/ t afin pat he is
seid to be ī heuenes goostli. pat is ī hooli soulis.
ye which ben ye tẽple of god. as seynt poul serp/
t ben reisid on hiz fro sȳne t erpeli lowe: t ben
brizt t clene as heuene is/ for ī suche soulis he
is seen. knowēn. conceiid. dreed. worshipid t loued/
Seynt austyn serp. pt as a sȳful mā is clepid er
pe. so a iust mā t wel lyuynge is clepid heuene/ as
greet difference is betwix ye soulis of iust men t

·1·o· 12·
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ize pore
1
·1· cor· 3·
·1· cor· 6·
·2· cor· 6·

51

8
2

of synful mē: as bitwix heuene t erthe / shal ibid be yi name: yat is ī us / ibe haloibed god ī us. as seynt Iohn Chrisostom seyp / whāne ibe ibityngē hym hoo oh dreden hī: t ibalden hīsilh. left ibe defoulen ye hoolynesse of his name. ī us bi oure ynele iberkis / yonz god is defoulid ī us. he man not defoulid ī his owne kynde: neveles he shal / venge greuously bi oure pitynge ye ibrong of his defoulyng / yis delir ibe shuldē enemoz haue. yt yis name yat is blessid be cōfermyd ī / vs - makynge us blessid t hooli / yi name. yat is yi seruy. yi knoulechīg t yi lōue be cōfermyd ī oure hertis. yt as ibe berē ye name of yee. to be yi knoulechīg t yi loue shal eibid ī us / yt ibe be maad bi yī helpe: iust t abstynēt fro al yuel / ye na me of god in it silf. man not be moze hooli yan it is: but euer ye moze yt it is knoubī. loued t ibozshipid of mā. ye moze it is seid to be hooli / yt moze sibete fa dir. yat art ī heuenes. shal eibid be yi name. ī ye her tis of heyen mē: yt yei bileeue ī yee / shal eibid be yi name ī ye hertis of ielbis: yt yei bileeue moze pfith t also loue yee / shal oubid be yi name ī ye her tis of falle ciren mē. yt as yei bileeuedē ī yee: so shal yei pfit loue t goode iberkis / is t oute ibhich bi leeue. man not onȳ mā be saued: as ye apostle seyp / Also fadir yat art ī heuenes. yi name be shal eibid ī

heb2. 10 .11.

ye hertis of yi chosin̄ meu: bi moze enlarelyng of yi loue/ in ye firste asking of yis hooli p̄ier. be biddeu ye first & principal zift of ye hooli go ost: yat is ye zift of wisdō. yat bynding & holding to gidir ye herte in god/ yis spirit of wisdom ha lowy ye herte. clensyng it fro erpeli loue & fro flesshli affection̄. drawyng it fro manye vngi & settyng it to oon aloone. yat is to god/ pfore tibete fadir. yi name be halewid in̄s. yat is. zyue pou to us ye spirit of wisdom. bi wiom we moun̄ be maad clene fro al filpe. bi wiho we moun̄ be ful fild of yi loue/ yt alle opir· lowes cōtrarie to pm: be maad buttir to us/ ye secūde asking:

The secūde asking of yis hooli p̄ier: yat in̄ maner is appli'd to ye soue: is seid in pese wordis/ come to yee yi kyng dom/ wiy crist is yat noble ma. of wiho ye gospel speky. yt cam doun̄ fro hiz heuene. in to yis wrecchid world. to take us foz his kyngdō. yat bifoze were lost. pozuz adams synne. & yat suffride peyne & buttir wowndis & deep on a tree: & bouzte ma azē wip his p̄cio? herte blood. & afti· yat stiede azen in to ye blis of his fadir. foz saluacioun̄ of mankynde/ wel moun̄ we wel clepen peple be clepid godis kyng dom/ And pfore here we pieu as seynt Jerom seip. luc. 19°

geñah. for ye reẏne of al ye ẅorld. yᵗ ye deuel ce
esse to regne ī ye ẅorld. eẏ yᵗ god regne ī ech mā
yorẓ ẓfre. t yᵗ ſẏñe regne not ī ye deedh bodi of
mā/ Seẏnt johñ ¹cloſtom ſerp. yᵗ hooli meu bē
ſeid ye reẏne of god: t ẅickid mē bē ſeid ye reẏ
me of ye deuel. for he regneẏ ī hē. t yei doen hiſ
ẅill/ and ẏfore here a ſerpēt ²cheu mā. biddy of
god bis fadu. yᵗ ſẏñe ẅhich ẅ ye reẏne of ye fe
end be chaṅged: t yᵗ god regne ī ſoulis yorẓ mā
t gr'ace/ and yᵗ as he regneẏ ī ye ſouls of ẅel
kyuẏnge mē: ſo alſo bi tur'nyng to good liẓf. t put
tyng aẅeẏ of ſẏñe. regne he m hē yat ẓrt ben ẏ
uele/ Also crilt techip ī pis p̃ier. as a greet doc
tour ſerp. to alle ye dreedful tyme of ye doom.
ī ye ẅhiche ye kyngdō of god ſhal fulli come: yᵗ
men ẅrite yᵗ it bihouey hem to lyue not ẏdili
neẏ ũhgenth. yᵗ yilk tyme make not rech fla
ẅme/ t/vēiaūce to hē: but to lyue ſuſth t ſobri
h. yᵗ yilk tyme bryngе corom̃ to hē/ here we
alken of god. ye ſecũde ẓift of ye hooli gooſt. yᵗ
is ye ſpu'rit of/vōderſtondīg ui to oure hertis/ for
riẓt as ye ſũne doip aẅei ye derknelis. t ẅaſt
trip ye cloudis t ye moẓld deẅis. riẓt ſo ye ſpu'rit
of/vōderſtondīg ẅaſtrip alle ye derknelis of
ye herte: t ſheẅip hī hiſe ſẏnes t defautis. ſoyᵗ

he pat ibende bifore. pt he hade be al clene. fyn
dry manye defautis t filpis ibt oute roulze.
as ye shine bene shewry motis t dust to he
pat biholden it/ pis asking is seid y% fadr
fadyr: ferst be yi ibill: lyzte oure herte ibry
ye hooly goost. t clense it t make it fitt pt
ibe mai be ibozpi to se god: t pt he/touche
saak to regne i/vs. so pt al be hys t he kig/
t pt ibe moti eiemoz se hi. for pat is to ha
ue in/vs lyf ibryoute eende: t to be ye kig
dom of god/ and as ibe ben tauzt i ye firste
asking. to distrie ye syne of pride in/ori me
henesse: ibhane ibe seien oure fadr t not
myn/rizt so ibe be tauzt i pis secude asking.
to distrie ye syne of enye azens oure eue
cristen in/ozi charite: ibhane ibe seien come
to yee yi kyngdo/ kous merciful fadr/ vouch
che saak to regne i oure soulis. as a kyng i
hys reibme. gouuryage us i al oure lyuyng:
pt ibe moti regne ibry yee ibt gute eende in
bis/ and po soulis pat ben i pgatorie. i ibhi
che pou regnedist in erpe: suete fadr delyu
ere he out of peyne. t regne yei ibt yee in
bis eiulastyng blis/ The pridde asking.

Pater:

The yridde alhīg of yis hooli ꝑier ys is anliser nūge to ye hooli goost. ye yridde ploone of ye hooli tuyte. suey ni yese wordis/ We yi will don ī erye: as it is ī heuene/ here we ꝑien god yt yis will be doen t fulfild here ī erye among synful men. vozuz amendīg of her lyf. as it is don ī nuist mē: ye wsyche ben heuenes goosth. foz god dwel by ī nuist soulis. as it is writū/ ye soule of a nuist man t wel lyuyage. is ye sete of wisdom. yat is of crist. foz he is ye wisdom of ye fadir of heuene/ here we ꝑien also yt onre fleysly wzen stonde not ye spirit: ne lette it to do godis will as seynt austyn seyp/ foz ye spirit conteyp contrie to ye fleysh. t ye fleysh to ye spirit: as seynt poul seyp/ here we ꝑien yt godis will be don/ yat is as seynt austī seyp. yt mē obeye to godis comaūdemētis. as aūgels ī heuene obeyen to yise comaūdemētis: so also mē ī erye. obeye yei to ye same/ and as aūgels serue to hī ī heuene wtoute blame: so also mē ī erye. serue yei to hī ī her lyuyng/ here we ꝑie god yt he ꝙene onre heris wip grace. yt we mow do his will ī erye. as seyntis doen ī heuene/ foz as seynt Joh̄ crisostom seyp. yt as a

gal 24c

man man do no good. but if he haue ye he haue
ye helpe of god: so ney god worchip good i mā.
no but if he haue good will to turne to good/
ffore ech mā yat seip pis ꝑier. yt as he seip in
word. yt godis will be don in hī. as it is i heue
ne: so also yt hise werkis eyn: lyuyng accorde
herby/ for god lokip more to ye dedis: pan to
wordis of monp/ ffor if ye wordis of yi monp bid
de god yt his will be don t fulfild i yee: t yi wer
kis seie nai yorug sinne cōteynied in hē. eyꝫ yorn
gruatijg azens hī in sykenessis eyꝫ oyn diseasis: yu
ꝓchaast no pruf of god i yi ꝑier/ here we askien
of onre heuēli fadir ye yridde zift of ye hooli go
ost. yat is ye zift of cōuncel: yt onre wrecchid will
yorug cōuncel of ye hooli goost. be sett fulli to go
dis will/ so yt in/ vs be not onre wittis: ne eyꝫ will
ousture: but his oonli/ and as we ben taust i ye
firste t i ye secūde asking to distrie, t ēuye wt
mekenesse t charite: so we ben taust i yis yirde
asking to distrie ye sinne of wrap wt yorug lone
of herte/ and ꝑfore crist seip. I zyue to zou ane
we maundement. yt ze lone togidre. as I haue loued
in yese toure askyngis yat suen zou
fadir of yis hooli pater nr̄: we asken
al in oyn yig/ for ni hē we ꝓien onre

yirde

10 13 15

heuēly fadr: to zyue us forzyue us: kepe us
& delyuere us/ and but if we haue pese fonre:
we ben deede & shent ī pis world/ and ꝑfore
we seken to oure fadr· of heuene/ oure ech dawes
breed zyue us to day/ Seynt austyn seyp. pt pis
ech dawes breed may be takū for needful lyfle
od of oure body: & for pe sacrament of ihūs body.
& for gooslh mete of soule. pat is godhs word/ ꝙ
rih as austyn seyp. gooslh mete pat is godhs he
ihūs. is ech dawes breed: for it byhouep to penke.
& to worche hē ech dai/ Seynt johū crosstom seyp. pt
crist clepip oure breed. pt we zyue pt to poze mē
of pis pat crist zyuep to us: elhs we etē oper mē
nes breed/ he pat etip breed gotū us pt synne: etip
oper mēnes breed/ Crist seip oure ech dawes
breed. to refreyne lustful metis & drynkis. pt
mā ete so moche: pou moche hyndh reson alwey
wot pou moche flesslh lust couetip/ here we
pien for no lordshyps ne richesses of pis world.
but oonly for needful sustynaūce. which is/ ꝙ
dirstondū bi breed/ pus piede we wole mā pt
was enspred bi pe hooly goost: seynge/ beg
gyng & richesse zyue you not to me: but oon
ly sustynaūce graūte you necessaries/ in pis
aslhyng couetise is distried. for here a temptid

Pri. 30.

noster:-

Often mā ꝑiey bi langeuelle of herte. ꝑt he zyue
yele necessaries /ꝯ dr'stoudī bi breed: as ibel to
oyr' uē as to hī/ and for ech mā hap eny dut ne
de to goostli sustynaūce of soule t also of bodi:
ꝑfore yele necessaries moū ibel be clepid here.
oure echdines to breed/ and as mānes bodi
is strengthid bi bodi- ly sustynaūce. ꝑt it faile not
ī trauel: so mānes soule is strengthid bi goddis
iword. ibhāne it is r'ootid ꝑme. ꝑt faile not fro
ye loue of god ī tribulacioū-uey ī opr' anguysh/
and ꝑfore ibe askem of oure heuēli fadr' ye
ferye zift of ye hooli goost. ꝑat is ye zift of stre
gthe: ye ibhich armey goddis knyzt. t makip
his soule hardi t strong to suffre dyuer'se dise
sis for goddis loue t his trupe/ and as ye soule
passip ye bodi ī ibozpynesse: so pis food of soul
e passip bodili food/ and if he ibere a crist'ed mā ꝑt
ib'drous fro his bropr' ī kyndē bodili breed. ibhā
ne he sale hī m poynt to pithe for hūgr': hou mo
the moze beu yei crist'ed ꝑat shulde feede soulis
goostli ī poynt of zyftyng' ibry food of goddis
iword t doen not? and sip pis ꝑat is/ ꝑis food
of soulis. hap many be ib[t] draube: ibhat yeu
ꝑde couetise. ignorāūce t lusti hyrnyng of hem
ꝑt shulden be techer's: t yeuz /unhoolsū looze

yeu
1

helyngis of couetouse flatereis/ yfore pie ibe her
tih to oure lord ihū crist/ bi bishop of oure soulis.
yt he ordeyne treibe techeris ī his peple. to bre
he to hē ye breed of goddis iword: t ibarne hem
of her synnes. telyinge to hē ye bi trirye of god/
and yt he yat enspnde ye holy goost ypheris it
hirnyng t wisdom. t tauzte ye weie of al trirye.
lizine oure heertis iwip vnderstondīg of his loo
re. t grauīte us grace to iborche yafe/ and fore
vs nedy nedy ech dai pis food of bodi t of soule:
yfore pie ibe meeleh oure heuēli fadir: yt he zyue
us oure echdaies breed todai/ ye secūde aclyng

The secūde aclyng of ye secūde pt of pis
pater nr: is seid ī yese iwordis/ and for
zyue us oure dettis: as t ibe forzyuen
to oure dettours/ bi pis iwitti looze of ihū crist:
malicioule t venable iwrecchis moū knowe yt yei
bē in ye iweie to helle iward: as long as yei dwelle
ī her cursid malice/ for bi yese dettis ben vnder stondī
synnes yat ibe doen agēs god: as seynt austyn t oi
seyntis seien/ and for ibe synnen ech dai: yfore ech
dai us nedy to pie god forzifnesse of oure synnes/
and yfore seynt cipzian seip. he yat is comaūdid
ech dai to pie forzsynnes: is tauzt yt he synnep ech
dai/ Oure fadir techip us to aske forzifnesse of

oure sȳnes. yat we han don agens hī. up yis condi cioñ. ȳ we ꝯgȳue to alle oyr yat han trespassid to us. eyr agens us/ And ȳ for þo yat ben̄ in ay ꝺ ꝺelyren /ꝺeliañce to her enēmyen: bidden god m̄ yis p̄yer to take /ꝺeliañce upon hē self. as he dop ey is m̄ will to do to hise enēmyen/ And seīt johñ crisostm̄ seyp. he yat hepp ēmyte agēs ony mañ: hey wshāne he seip yis p̄yer/ for he seip/ for ȝyue: t he forȝyuep not/ t so he asky forȝyfnesse of god: t it shal not be forȝonn̄ to hī/ Seynt austī seip. yt yis dett is vnderstondīg boye of trespassis don agens us. t also of moneȳ to be forȝonn̄/ per fore he seip. if pou forȝyuest not yi broyr his sȳ ne. pou maist not seie forȝyue us. as we forȝyuen/ he yat hap wherof to paie. t wole not paie monei due: sȳuep greuously/ it is not nede to forȝyue dett to ech dettour of monei. but to hī yat may not paie. ey yat wole not paie: but chide ey make opīn debate/ if pou dost myldeh t eslh yt monei due to pee be ȝol dīn: not ꝑpolȳnge so moche pe wȳnȳg of moneȳ. as amendīg of hī yat hap wherof to paie/ not oonly ȳ shalt not do sȳne: but pou shalt ꝑfite ful moche to yt mañ/ yis seip seynt austyn/ In greet dett is ech sȳn ful mā agens god: which dett he is not of power to paie/ for pouȝ a mā myȝte lyue neile so long. he myȝ

te not do sufficiaūt penaūce for oo deedh sȳne: if
god/ vlde to hī rigtful t not mercyful migemēt/ But
take good heede how you seist vis pater. Wh ānē
you seist forgȳue us oure mȳsdedis: as we forgi
ueu to hē pat trespassen to us/ if oo mēbre of ȳ
bodi hurtide am oyr bi hap. he pat is hurt/ wengy not
hī ȳfore/ we ben mēbris of hī. if we ben treube cl
ten mē. as pe apostle seip/ and ȳfore we shuldē loue
echoon oyr. t who pat doen not so. bē māsleers t
mānen he silf. as hooli writt seip/ in vis pater we al
lien of god. a gift of pe hooli goost. pat is clepid pe
gift of lūnȳng. pe which makip a mā to bipenke
hī wel. t to be lūmȳnge ī soule/ vis spirit shewip
to a mā what he is. t what pil he is mē. t whēnes
so he cam t whidir he goip; t what he hap do. t
what he hap mȳsdo. t what he shulde haue do/ t
whāne he seep y^t he hap not wherof to make
good. for hise dettis t sȳnes azens god. pāne vis
spirit makip hī to wepe t to welle t to crie mci of
god/ t to caste awei ire t wirap t alle oyr suche:
t holde hī silf̄ worste of alle oyr/ for vis spirit
techip mā what sorwe t peyne it suffride for hī.
ī whom neile was spott of sȳne/ hou he swatte
blood t watir/ hou he was bouidū to a pilers of ston
on. t al forwouidid fro pe heed to pe feet/ hou he

tonleft

noster:

was crowned wt̄ yornes: yt̄ prieken hī to ye bray
ym/ how he was nayld foot t hond: t his herte o
pened wt̄ a spere/ and zit nī alle yese hidouse pey
nes. as a sheep/ vndr̄ ye hond of his sherer: he
was stille wt̄outte grutchīg eyʒ noyʒ. as ye prete ·ysa· 53°
ysaye bi hī seyp: t melleh ꝓiede for hise ēmyes to ·luc· 23°
his fadr̄ leryngge/ fadr̄ forzyue hē her gilt. for
yei witen not what yei doen/ yis schilde moue al
le cristen men t wymmen to forzyue alle trespalhis. t
to ꝑe melleh hope for ēmyes t for freendis: sei
yngē fadr̄ fadr̄ forzyue us oure synes. as we for
zymen to hē: yat trespallen to us/ ye·m· Alleluȳ.

The ꝓride alleluȳng of ye secūde ꝑt of yis
hooli ꝓier & suey ī yese wordis/ And
lede us not m to tēptacioū/ we ꝑien
not yt we ben not tēptid: for no mā may be ꝓied
wt̄outte tēptacioū/ but we ꝑien yt god lede us not
ī to tēptacioū. yt is. yt he suffre us not to falle m
to suche tēptacioūs. wiche we moū not bere eyʒ
suffre/ for god hī silf ledip not a mā m to tēptac
oū: but he suffrip hī to be led wiom he forsakip fro
his help. as seynt austyn seip/ Tēptacioū ꝓfitip ful
moche to mā yat is knowdip/ for a mā yat is not tēp
tid is not knowē. neyʒ to hī neyʒ to oyr̄: wiheyʒ he be luke
good eyʒ yuel/ but wiham he is alaied t tēptid: yā 4

ne it shal be knowē. what he is/ And ꝑfore seyn seint
·ꝟꝟ/ pt̄ in tyme of eese. whāne mā is not tēpted. it
is not knowē: which is a good mā. & which is a
shrewe/ Also tēptacioū yat is wt̄stondū: encrest
eyr mānes merit ni bhs/ And ꝑfore seyn ye hooli
goost: bi seynt James mouy/ pt̄ a mā is blessid yat
suffiry tēptacioū: for whāne he is ꝓued trewe i wt̄
stondinge tyne. he shal take a corouū of lyf. yat god
hap bihizt to alle yo yat louē hym/ he is led i to tēpta
cioū. pt̄ poziz his owne vnkyndnesse & ꝓuel lyuyng:
is left fro ḡce & help of god/ for euch oon shal falle wt̄
ech blast of his ēmye/ And ꝑfore i pis p̄yer we bise
then of oure heuēly fadir. sey he is trewe & suffriy
no mā to be tēpted. more yan he may wt̄stonde. as ye
·i· cor·10° postle seyn/ pt̄ he poziz help & ḡce of ye spirit of pi
te kepe oure hertis i tēptacioū: pt̄ we cōsente not
to ony syne/ And as we ꝓieden hi in yat oyn· alsō
pt̄ he forzyue to us oure trespacis don synes: so we
ꝓien hi here pt̄ he kepe us fro cōsentinge to synes
yat ben to come herafur. pt̄ we falle not azen/ tēp
tacioū forsope makiy a good mā ye more meke
& dreedful. & makiy hi knowe hi silf & his freel
nesse: & it makiy hi to knowe ye strengtis of hi
le ēmyes & her sleiztis/ And yan we be nede
ede to helpe hise seruāntis/ sheue we be trauzt

to distrie sleuye t to bili to ꝑchace help of god be
bi deuout ꝑier to ꝟstonde sȳne in tȳme of tẽp
tacioũ: t to ꝟake bi milbitt fro flesshli lustis.
yat ꝟnjugen mẽ to manye gr·ete sȳnes/ for on
re fiztyng is aboutt ꝟnite his help/ Ech tẽp
tacioũ yat mã hap comep to hi bi sũ pouzt t
entisyng of oon of hise gooshli ẽnyes: ey of ye
flesh of ye ꝟorld. eyn· of ye feend/ and ꝑfore
ech mã examyne hisili ye pouztis t entisyngis
pt comen i to his herte: t aspie he ꝟhey yei
ꝟolen draꝟe hi to ony sȳne ey/ vnleeful lust
ey lykyng: t is yei ben y aboute. and tne he
his pouzt fro hem. t haue he mynde upon ye bit
tr· peynes. passioũ t ꝟoũdis. in hondis. heed.
bodi feet t side. ye ꝟhiche crist suffr·ide to ꝟast
she us fro oure sȳnes/ t ceesse he not to pie de
uouth. eiȝ hanyinge his herte t pouzt upon cst
t hise peynes singuler: to his tẽptacioũ pat
se aꝟei/ ffor tẽptacioũ oũcomep not yat man
yat hap stidfast mynde upon cst t hise peynes/
Po mã shal be crouꝟned i blis: but he yat oũ
comep. as seynt poul ꝟitnessip/ and no man
man oũcome. but if he haue sũ ymag azes ye ꝟhi
che he shal fizte/ and ꝑfore ꝟho pat is tẽptid.
be he treꝟe i fiztnig. t so he shal oũcome t ꝟyn

ne hȳ a lete m̄ bhs ust rst: t haue a crown of lyf.
.i. pe. 4. pat ne͡u̇e shal fade. ye which is bihyzt of god
to alle yo pat truli fizten. t azēstonde sȳne t
vuleeful likyngis. as it is writtē m̄ ye book of
. apo. 2. pupitees/ whāne we feelen no tēptacioū. mehe we
us silf ye moze to god. foz he knowiby oure freel
nesse t defendiy us/ t if we hen proude eȳ hane
veyngloziе yof: he wipdrawiz his help. t yāne
we pitchen as a greet dostonr seip/ also he we
a drad whāne we feelen no tēptacioū. lest ye re
ceiū of oure soule be a deedid pozuz sū pinj disseyt/
ffoz as seynt ḡg seip. yt a mā is moost tēptid: wh
āne he leest feelip of tēptacioū/ yfoze seynt poul
seip/ he pat gessip hī silf yt he stondip. se t be war
yt he falle not/ perfoz tēptacioū take zou not: but
mānes tēptacioū

.i. cor. 10.

ye seuēye askīg:

he seuēye askyng of ye pater noster:
sueyī yese wordis But delyuere us
fro al yuel/ pat is. yt as we pied god
bifoze. yt he suffre us not to be ouercome ī tēpta
cioū: so we pieu hī here ī yis laste askyng. yt he de
lyuere us from yuel of tēptacioū/ pat is. yt he
delyuere us fro yuel of peyne: pat we han deser
ued pozuz sȳne wifoznd. t fro yuel of p̄sent tyme
of oure lyf/ t fro yuel of peyne yt shal come fo

noster:

ſyne after yis liff/ and here also ibe hidden deli
uerance of alle yuels of bodi. yat letten eyr
iboleu lette ye ſoule to ſerue god/ Seynt Johñ
Cloſtom ſeyp. yt cft clepiy yuel here ye deuel: for
habundance of malice/ yis malice is not of kynde:
but of fre chesyng/ and for he hap batel to us.
iblich may not be pleid. yfore cft ſeide. delyuer
us fro yuel: yt ibe be delyuerid fro ye feend t
fro ſyne/ so man is yzh delyuerid fro ſyne:
but if god delyue hi/ but ye iborſt ſyne of alle o
ya: is ſyne azens ye hooli goost/ for as crist .mt. 12°
ſeip hi liff. yat ſhal not be forzoun in yis iborld .mt. R°
neyn i yat oyn/ and yfore ſpecialy pie ibe god .luc. 12°
to delyuere us fro yis yuel/ yat mañ ſynep azẽs
ye hooli goost. yat to his lynes eende is rebel
azens god. t ſo diep in dilpeir. t goip to peyne for
euer/ and he is rebel azens god: yat is rebel
azens hise comaũdemẽtis/ and yfore cft ſeip. luc. n°
he yat is not ibt me: is azens me/ and m an o .10. 14°
yr place he ſeip. he yat ſouep not me: hepip
not myn iborde/ and yis mañ yat is contrie
to criſtis techyng. is rebel azens god: t louep hi
not/ for he ſeip hi liff. iblio yat louep me. ſhal .10. 14°
hepe myn iborde/ and ye iboſe mañ ſeip. he yt tur- pſ. 28.
ney aiben his eere yt he heere not ye laiſe of

god eȳ goddis word: his p̄ier shal be curssid/ and
1. cor. 16. seynt poul seyp/ he is curssid pat louep not ou
re lord ihū crist/ and ye apheete amid seyp/ cur
ssid ben pei: pat bowen fro pine heestis/ and p
fore pie we god pt he delyue us fro rebulnesse
pine l will: & fro rebulnesse agens his word. &
fro alle oper puels. amen/ pat is to be it/ pi
word amen Wyttry togidr alle pe p̄iers go
ynge bifore. as who wolde seie y? sixete fadu
pat art ī heuenes. be alle pese p̄gis pat we
han asked: fulfild ī us t m̄ Alle oper/ here we al
soon pe spirit of pe hooli drede of god. porus who
we mow̄ bt stonde al puel of syne/ And pfore
sey pe wile mā. pe ingyngg of wikid: is forto
drede god/ and ī an oper place it is writtū. pt po
rus pe dreed of god: ech mā bowsip fro puel/ pt
is. ech mā. pt truli dredip god: fleep fro syne/
pei is moche more / vndrstondū in pis p̄ier: pā
is declard here/ for seynt austyn seyp. pt whanne
eūe pig is foūdū in alle wordis of hooli p̄iers:
is cōteyned ī pis p̄ier of pe lord/ And pfore ech
mā pat penkip to be saued: do he his bisynesse
god to loue ou al ping: & his euē cristen as hī silf/ and
to he shal be mand woxyn to be herd of god in
hise p̄iers. & to be delyuerid fro al puel. & to co

me to eu'lastīg rest of blis: ȳ our he us bzȳnge
ȳat bouzte man wt̄ his herte blood. maful gos
Amen/ here suen dyuerse chapitris exci-
ge men to heuenli desyr/

Crist not cōpellynge: but frely cōcelig
ech mā to ꝑfit lyf. seyd ȳ/ if ony mā
wole come after me: denye he hī silf. luc. 9°
t take his cros t sue he me/ forsake we us silf suche
as we han maad us ī doynge synne: t dwelle we such
as we ben maad bi grace/ if a proud mā is conuer-
tid to crist t is maad meke: he hap forsake hī silf/ if
a couetous mā ceesiþ to couette. t zyuep hise oþ
ne yiȝis. he hap denyed hī silf/ if a couetous mā ceesiþ
to couette: t zyuep hise oþne yiȝis. he hap de-
nyed hī silf/ if a lechour chaungip his lyf to chastite.
he hap denyed hī silf. as seynt ȝȝ seip/ he denyep hī
silf: pat forsakip t azeltondip: pe vnresonable will
of his fleiþ/ pe cros of crist is takū. wh̄ane disciplyn
gis for pe loue of trupe: ben not forsakū/ wh̄ane
pe fleiþ is ponesshid bi abstynence. t wh̄ane cōpas-
siōn t trupe of ueizboze is truli kept: wh̄ane
mā is crucified to pe world. t pe world to hī. set
tynge at nouzt pe loue t richesse þof/ it is not ȳ
nouȝ to pee to bere pe cros of peynful lyf: but
it also nād sue crist bi vertues. not bi steppis of bo

dih teet. but bi meknesse lone t heuẽli delyte/ me
~~heuesse lone t heuẽli delyte~~/ meknesse makip a
soule cristis modi: as seynt bernard seip/ lone
makip a soule cristis spouse/ heuẽli delyte: pei-
a soule on hiz: t makip it to forzete pe world: t
alle pe likyngis pof/ he takip his cros. ib hich
is redi to alle pilis for god. t if nede is til to de
ey: pai pan to forsake crist/ and ponz such a
mã aschape bi goddis mici: neyeles as to his ppos
he is tmentid ech dai/ and pfore ponz he suffre no
such ping. he shal take neede: for ibill is rebardid of
god. as seynt Johñ cristñ seip/ and ibho pat takip not
his cros t suep cit: is not iborpi to be his dis-
luc. 14. ple ne to haue hi. as he hi silf seip/ and pfore no
man tarie fro dai to dai to be turned to god for
sudeuh his /ueniãce shal come t distrie hise en
myes: pat is pa pat ibolen not the to hi/ no mã
de syne to syne up trist of goddis mici: for ma
to mẽ tarying to hi. t/ueniãce to mẽ tarying
cap. 4. i syne comep haastli: as it is writñ in pe book
of ibisdom/ and pfore sei seynt austyn. forsope
pe moost miciful god forzyuep to mẽ fleyng
to penãnce/ but make ibe us not so likn of pe
lordis mici: pt ibe hepe synes upon synes/ ne
p sese ibe ibhile zongpe of oure flesli dirkp:

hauīte we oure couetīgis. t at ye laste nī age do
we penaūce for oure sīnes. for ye lord is
mcifiul. he shal not haue mynde of oure sīn
nes/ I beseche ser seynt anthyu. penke we
not so: for it is ye hizest folȳ. to penke yese
vīgis/ p̄foze haaste we to conuerte to penaū
ce: t ye laste dai be eūe bifoze oure yzen/ re
freyne we oure bodies fro/ vices t yuele co
uetīgis: t eūe lat oure herte penke heuēh
pīgis/ lord ihū tue us to pee: t pāne we shu
len be/ bzih tued/ hele you us: t pāne we shu
len be/ bzih hool/ for we t oūtē help t ḡce of ye:
man no mā be/ bzih tuedue held/ for yei ben
but straūgeris. pat todai tueu to god: t to moz
we ben tued ayen/ todai doyngge penaūce: t
to mozwe tuyngge azeu to her bifozu don yue
hs/ what is tuyng to god. no but tuyng fro
ye world: fro sīne t fro ye feend/ what is t
uyng fro god. no but tuyng to chaūgeable
goodis of pis world: to delitable likynesse of
creatis. to werkis of ye feend. t to lustis of
ye flesh/ To be tued fro ye world is to set
te at nouzt t to putte out of mynde alle li
kyngis. ioies t merpis p̄ofit t to suffre me
keli alle bitternesis sclaūdris t disesis

ỹof. for ye loue of cr̃t/ t to leue alle ỹpfitable t
/vnleeful occupacioũs to soule. so yt mãnes
will t ỹouȝt be deede to seche onỹ vĩg: yat ye
world sechiṽ t louey/ And ỹfore ĩ ye ꝑsoone of
fol. 29. suche soulis ꝑfitli tuỹnge to god: spekiṽ ye ꝑ
fete seruyge/ myn ȝen· yat is myỹ ỹouȝt t en
tent shal euer be to god: for he shal drawe out
myỹ feet. yat is myỹ loue t affecciouis out of ye
gr̃yn ey̅ panter of ye loue of yis world/ he yt
is ỹzh t̃hed to god. fleey fro /vicis. vnholdy
not ĩ to solacis eyr̃ coũsortis of ye world:
but settiṽ his myỹnde so stedfastli ĩ to god. yt wel
nyȝ he forȝetiṽ oy̅ vshile alle outward writtis.
he gederiṽ hĩ silf al vs̃ tyme: he is rerid al vp ĩ to
crist/ yo yat wolen t̃ue /ỹzh to cr̃t. vnhouey to
fle alle occasioũs. wordis· sȝtis t dedis. excitige
to sỹne/ ffor ofte ye more /vnleeful t harmful yta
yngis is: ye more mãnes fleiſh is excitid to desire
it/ ffor vhãne ye feend seey oon among an hũdrid.
yat aȝenstondiṽ his entisyngis t t̃uey hĩ to god.
t folowiṽ ye steppis of cr̃t vertues: dispisyṽge ye
nones of yis ꝑsent lyf. sechyṽge to loue euerlas
tyṽge heuẽli vĩgis. doyṽge ꝑfit penaũce for hi
se sỹnes. cleusyṽge hi silf vn his myȝt fro eche
spott of sỹne: he tyndriṽ a ponsyṽd trauaus of vn

gilyngis t uorȝugis t a pouliȝnd mañe tẽpta
cions to caste hi doñ fro godis lone to ye
lone of ye ibozld/ and he bigȳney at ye leeste
yt he ibt foule pouȝtis: makiy mã to be fou
le to god/ he bȝingiy to mãnes mynde ye lus
tis yat mã haey / did bifoze, t telliy to his po
uȝt. yt he mã not leue alle hise ibozldis t flei
sh lilȝyngis: t sey it is to chȝnge a mã to
putt hi silf fro alle plent ũpis/ he stirry fã
tasies t / veyn pouȝtis t / ũnoñbzable and
ỹpfitable affections yat ibere bifoze a sle
pe/ ye feend reirp azens such a soule. bac
bitȝyngis. sclañdris. plecucions. tribula
cions. falle chalengis. falle accusȝyngis of dy
uerse sȳnes. t dyuerse mañe of hatis/ oo ti
me he tẽptiy ibiy suche sharp outbard dis
ais. t anoe aftir ibiy falle gloisȳngis t hid
gis ibt ̃me fozp/ he clepiy aẽ to mynde delecta
cions of ymgis loued bifoze: he enflaibmey
ye herte t ye flesh ibt foule bzennȳngis/ he big
ney hi leeste entisȳngis t pluey to ye gretest
flaibme of ibicchidnesse: t ibt so moche bisȳnes
se he studiey to bloibe azens us alle mañe tẽp
tacions t tribulacions. bi hou moche yt he seey.
yt bi ye mã of god. ibe ben escapid out of his

power/ for he lekip no pīg so moche. as to depte
mā fro pe chaast t eūlastīg loue of ihū crist.
t make hī to loue. t make hī to loue tribulacīons
pīgis t ỽclēnesse of pis ỽorld/ ỽtuo? pacīce/

But who pat is ỽith ỽt pt breed pt
cam dōn fro heuene: bowip not his
loue to po pīgis pat pe feend hap eu
tild/ tēptacīoūs forpope ben ouercome porw pa
ence ey meke suffrāūce/ ỽhat is pacience. no but
a glad t ỽilful suffrāūce of dispis/ he pat is pa
cient. grutchip ỽt nōd aduersitees. but ray ī al tyme:
herep god ỽt pe plete/ forpope hou moche pt ony
mā is more pacient ī aduersitees: so moche he shal
be more glorio? ī heuēli pīgis/ pfore gladli tribu
lacīoūs. angwisshis bitternesis. peynes. sykenesse?
t mysesis ben to be suffrid. for bi pese t suche opn.
sȳnes ben pfitid. t merytis ben encresid/ ey ri ỽho
liep us ī pis lyf to be ỽrend ỽt pe fier of godis
loue t of tribulacīoūs. t so to be clensid fro pe filpe
of pis ỽorld: ey after pis lyf ỽt pe fier of pgatorie
ey of helle. moost bitterli to be tmentid/ chese ỽe
ỽhey ỽe ỽolen: for oon of pese shulen ỽe not
ascape/ here forpope porw hyt penaūce melieh sin
frid. if ỽe clene/ ỽalh to god: ỽe mōn aftirward mo
che peyne to comynge/ perfore tribulacīoūs ben

pacience:

mtent. ꝑ pei clepe us to ye loue of ꝑ worlde:
t ꝑ we ben not ponesshed more grenously m̃
an oꝑ luꝑ/ wꝑ sorwes sorsope po pīgis whon
ep to be clensed: whiche pīgis we hen don wꝑ
lust t likyng/ ꝑf sīners forgen upon oure bak
tribulacoūs. pei shulē anoie us: whyle we suf
fren pacientli/ for ꝑf pei bringen m̃e alwtul pei
ne. pei enforgen to us a corom̃: to he silf forlop t
niēt/ Soyeh yuele mē bi hou mocche. pei bē sik
fid to passe ys ꝓsent lyf wꝑoute many tribu
lacoūs: bi hou mocche no ioie is kept to hē in pe
worlde to comynge/ for pe whych pīg hook mē loue
tribulacoūs: for bi meche suffrīg of hē: pei mo
we be to come to eūlastīg ioie/ azeward repug
ble mē grucchen alwei ī aduersees: t fleen hē
as mocche as pei mou/ ffor whyle pei hen zom̃
mesurabli to/ visible pīgis: pei bē ꝓuyd fro/ ver
hope of eūlastīg pīgis/ pei fyndē solace eȳ com̃
fort oonli ī goodis wꝑout forp: for pei han lost ye
sau3 of heueh pīgis/ ȳ is no soule of mā beyn
ge here: which cleuey not eȳ to ye creatour eȳ
to ye creature/ ꝑf he louey ye create: he leesy
god/ and wꝑ pat yat he louey: he gony to deey/
such alone ī bigynyg: as trauel t foh/ in pe
myddil as langour t wꝑ reckelnesse: t in pe

ouie it is hate & peyne/ forsope he pt louep his
maker/ wch pat is pe creatour: alle pigis
pat ben ī pe world ī will & likyng. he refusip/
he hap lis etnesse to speke of hī: & to diselle pt
hī/ to penke on his maker is refreischig to hī/ he
chittip hise/ otmer witnis: lest deep entre me in
pe. wyndowis: lest he be occupied/ wip fitabli pt
ony/ vanyte/ and sū tyme p ben reisid azen hī
dispalyngis. repues. scornes. & sclaundris. & per
fore it is nede pt he take pe scheeld of patien
ce. & be redi to forgyte & forgyue alle iniurgis/
and pne he for pe thyng to good of he pat
hateh & depraue hym/ charge he not to plese
to me: but drede he to offende god/ if he be tep
tid in his fleisch: putte he it bynepe. pt it ouercome
not pe spirit/ teptacoū to wbom me cōsentip
not: is mater of vtu to be hauntid/ so man is
cheisid to hī like. wbepēr he strong ep feble: but if
he be tēptid/ Soī tyme of pees: no mā oughy to
be seid patient/ but wbanne he is enpugned pt
is strongis: panne it schal be seen: if he haue pa
cience/ manye seemē patient. wbanne pei ben
not enpugned. but anoō wbanne a litil blast. I
seie not of vnwit: but of couetise anoū touchyp he.
he. anoō pe mynde of he turnep ī to bitternesse

t wray/ and ſe yeſheeren no word azẽs her will-
yei zilden tweyn moze ſteern azen/ m to ye
coũcel of whom: come not ſoule/ ye darts of
ye ẽnẏe ben to be quẽchid: wtnehenesſe t ſtab
etnesſe of ye loue of cſt/ It is not to zẏue ſtu
de to tẽptacioũ: be it neũe ſo greuous/ for hou
moche yt ye batel is gretter: ſo moche is ye
victorie moze glorioꝰ. t coroũ moze hẏz/
Blesſid is yat mã yat ſuffrip tẽptacioũ: for
whãne he is pued treibe: he ſchal take a co
roũ of lyf/ Doute you not to be of ꝑtẽcioũ:
if dilpilyng be to yee as pilyng/ porenesſe: as
richesſe/ mẏſele: as plente/ t ſuffeynesſe ſo why
euene wyll/ and i no ẏng falle you: for hẏnes
ſe of mẏnde/ fle t wlate mi as moche as you
maẏ ſt: pilyngis of mẽ/ for yat is moost pisable:
if you be pisable. t art not pilid of mẽ/ you for ſo
ye dilpiſe fauour. worſchip. t al/ veyn glorie. t
gladh ſuffeynesſ eỹ ſuffrip ẽnẏtees. bacbitiyn
gis. t repues. t ſo in ẏuel fame t in good loos.
in tribulacioũs t anguyſchis: ceeſſe you not to
hẏre. to heũeh/ Al yis ſentence ſeiy i ſeynt m kigtos
yis booke/ 1

Off tẽptacioũ:

Whãne you art tẽpid eỹ troublid. ha
ue mẏnde of yat remedie. yat our

mt. 26° sẽneõ sepp i ye gospel/ wh̄an ye t p̄ieze: yt ze
entre not m to tẽptacioũ/ she sepp not p̄ie ze yt
ze ben not tẽptid: for it is good t p̄fitable
.H. ho. to goode mẽ. to be moche tẽptid t troubld/
ffor god sepp bi ye p̄fete. I am wh̄t hi m tribm
lacioũ. I shal delyuere hi: t I shal glorifie hi/
so ma holde hi lik hood: for he is not tẽptid/
for ye hoonest t hyest m lyf: han moost tẽp
tacioũs/ ffor hon moche yt an hill is hyer:
so moche ye wind is vere gretter/ so hous
moche ye lyf is hyer: so moche ye tẽptacioũ
of ye ẽmye is moze strong/ God pleuep wh̄t his
child. wh̄ane he suffrip hi to be tẽptid. as a
modr̄ yat ribp fro hir moche biloued child.
t hidip hir t leuep hi aloone: t suffrip hi to
crie tame tame. so yt he biholde a boute. crie
t wepe at a tyme/ and at ye laste. wh̄ane ye
child is i poynt to be oũsett wh̄t wepngis
t diseses: she comep azen ỹto. t biclippip it
i hir armes. t kissip it. t wh̄pip aisey ye tee
ris/ so oure lord god suffrip his child loued
to be tẽptid t troubld at a tyme. t wh̄t dra
wip fr̄ of his solace t ful p̄tecioũ to loke
what his child wole do: t wh̄ane he is i poit
to be ouercome m tẽptacioũ. wane he defẽdip

t coñforteth hī wt his grace/ and wshāne we ben
tēpted. crie we after help of oure fadr of he
neue: as a child doth. aft coñfort of ye modr/
for who yat pīey deuouth: shal haue help/ Mē
te forto pme pfitly ful moche to stable ye herte
i god: t suffrith it not to bowe aboute. nowī to
vis ymag. nowī to yat/ ffreendis ben oilcome
forus bnsi t deuout pīers. t yei ben maad te
ble t as wt out strengthe to hē yat bē strong
t pleisaīt in deuout pīer/ A deuout pīer of a
clene soule. is as swete encence. yat dryueth a
wey alle oyr ȳuele sauours: t entrith up bi
odour of swetnesse ī to ye pfence of god/ chartr

Heer i write mā of god yat cleymeth
his eritage eu alluy greet pdoū:
kepyng bnsh t hath ofte mȳnde upon
ye chartre of his chalenge/ And pforze ech mā lerne to
lyue vtuously. t kepe t haue mȳnde upon ye
chartre of heuene blis: t studie stedfastli ye
writt of vis bulle. for ye pdoū yof shal dure wt
oute eende/ vndurstonde wel pt ye chartre of yis
eritage: t ye bulle of vis eūlastīg pdoū. is ou
re lord ihu crist: writtū wt al ye mȳzt t vertu of
god/ ye pchemȳn of vis heuēli chartre. is
ney of sheep. ney of calf: but it is ye bodi t

ye swete blessid skyn of oure lord ihū crist. lom
be of god yt neue was spottid wt weme of synne/
and was ȳ neue skyn of sheep ney of calf so soze
t hard streyned on ye tenture ey hawse of ony p
chemyn maker: as was ye blessid bodi t skyn of
oure lord ihū crist. foz oure loue streyned t dra
wū upon ye tebat of ye cros. herde neue man
fro ye bigynnyng of ye world tl now. ney shal he
nes to domesday/ yat eue wynter wroot upon
sheepis skyn ey on calues. wt so hard t hidoule
pēnys. so bittur so soze t so depe. as wrootē ye
cursid ielwis upon ye blessid bodi t swete skyn
of oure lord ihū crist. wt hard nailis sharp spere
t soze pckyngе yornes ī side of her pēnys/ yei
wrootē so soze t so depe yt yei pliden tyle hondis
t feet wt hard ruggid nailis/ yei openyden his
herte wip a sharp spere. yei pūliden upon his
heed a croune of sharp yornes: yat lyzth pūd
to his brayn/ ye wouūdis upon yat blessid bodi
t swete skyn of ihū crist. were ū side of lettris.
t as clerkis seien t specialy seynt Anselme seyd
were upon yat blessid bodi of crist opū wou
dis bi noūbre fyue youndyd foure hundrid seuē
ti t fyue/ Dis is ye noūbre of lettris wt which
oure charire was writū. bi which we mow cley

me oure eritage. if we lyue rizth & kepe yᵉ chart
re stedfastli in myude/ The sentēce & vnderstond
ing writtū wᵗ ine & wᵗ oute yis blessid chartre
bodi of ihū crist. is oure bileeue: for he is ye
cofre in whom is closid & lokū al ye tresour
of witt & wisdom of god/ upon yis blessid char
tre was writtū welyng eȳ mōnyng. long & forwe/
welyinge eȳ mōnynge for forwe of oure synnes. for
ye whiche to be held & wastid alwei. crist ihū god &
mā most suffre so hard & peynful wōndis/ upon cristis
bodi pat is oure heuēli chartre was writtū stynging
to alle yo pat pfith forsaken her synnes. for yei han
ful medicyn & helpe. porus/ vtu of ye bitir wōndis
& pciouȝ blood of ihū/ And upon ye wōndis of ihū
mau be rad forwe to alle hē. yᵗ for fals lykyng &
lust pat duryp but a while. bynden hē fast to synne
& seruage of ye feend. & leesen ye help of ye heuēli
chartre & so her eritage. & weendē blyndli to forwe
pat duryp for eue/ ye dedis of yis heuēli chartre. is
ye wheele of god. & yᵗ god mau not lye: for he is
soueyn trupe/ ye firste lace is his wheele. pat is
what dau eȳ vnd. a sykful mā eȳ wōmau leuep her
synne. hoolli & herteli wᵗ bitir forwe & trupe to hī:
he that receyue hē to his mā/ But ech mā & wōmā
be war yᵗ yei tarie not to long: lest for his owne

ouky̆ndnelle. gre be takū alber fro̅ hī / The secū
de lace is. ye fiul rēt yat ibe han. yt god man not
hye. ney̆ be fals of yis buheelte. t herīne hangry
sikn·h. oure trist of oure eritage / and bi yese
tibo lacis hangry ye seel of oure chartre: seld
ist ye blood of ye lomb rēt. yat is rīstus fleisly takū
of ye clēnest dropis of blood. ī ye sibetteste / vyrgyn
marie. moze craftly t meruelously yan euīe ony
bee bi craft of ly̆nde. gederry ye ibex of ye flow
ris of ye feeld / ye pry̆nt of yis seel. is ye shap
of oure lord ihū rēt: hangīge for oure sy̆nes on
.10-19°. ye cros / he hap his heed boubid doū redi to stul
le alle yo: yat / bryh trūe to hī / he hap his armes
spr·ad abrood: redi to buclippe hē / he is nailid
fast foot t hond to ye cros. for he wole dispelle
is rt hē. t neūe isende alber fro mā: but if mā for
sake hī fir·ste pozuz sy̆ne / he hap his bodi spread
abrood to zy̆ue hī lif hoolli to us: if ibe ben cleu
y̆uge to hī / and / ytt·rli he hap his side openedt
his herte cloue is t a spere for oure salue: so yt is t
oute lettyng ibe moū crepe ī to rīstis herte t rest
te ye. pozuz treuse bileeue t herti loue / yis char
tre may no fier hzēne. ne watr· drenche. ney̆r
peek robbe. ney̆ ony̆ creatē distrie: for yis scrip
ture ye fadr· of heuene hap haleibid ey̆ maad

stedfast. t sente it ī to ye world. ye which scripture
may not be/ vnd. as ye gospel sey/ yis scripture
scripture is our lord ihū crist. chartre t bulle of
our eritage of heuene/ locke not yis chartre
ī yi cofre. but sette it ey̆ write it in yi herte. t al
le ye creatures ī heuene ney̆ in erye. ney̆ in
helle. mow not robbe it ney̆ bireue it fro yee.
but if you wolt yi silf assentige to sȳne/ and if
you kepest wel yis chartre ī ye cofre of yi her
te wt good lyuyng t deuout loue lastyngli to
yi lyues eende: as trusti t truli as he is trewe
god. yorug/ by vertu of yis chartre. you shalt haue yi
eritage of blis durīge wtoute eende/ yfore haal
te we to penaūce. as seynt bridy: t ye laste day be
ofte bifore our yen/ refreyne we our bodies fro
vices t yuele couetigis. t eue lat our herte yerne
heuēli yigis: ytwhāne we comē yidri. we/ vse trulli
heuēli goodis/ fforwhi we bileuē. ytwhāne ye soule
shal be/ vnknyttid fro ye boond of flesh: if we han
wel lyued t rigtfulli bifore god. anoō ye cupanyes
of hooli aūgels shulē come ī to our meetigis/ t yei
shulē come to worshipe ye/ yi domesmā: if we ly
uen as i seide. t doen yo yigis yat ben pleasyng to
hī/ pāne pees shal be to us ī cūpalle t likynesse. pā
ne we shulē not drede ye fuir dartis of ye deuel: ney̆

ony name ēnye yt couentry to hurte our soulis/ ye
flesh shal no more be aduersarie to ye spirit: ney
we shulen drede ony name pris/ pēne ye hooli go
ost shal zyue to us a dwellyng ī heuēli pigis. t
we glad t ioyful shulen abide ye dai of doom to
comynge: ī which ye soulis of alle wel lyuynge
mē. shulen receyue meede for her dedis/ t pēne shu
len sykeris t/ vnpitouse mē pithe. but yvelyn remem
nours. t gredi mē. proude mē t auoutrers. wrathful
mē t couetouse mē. cursers t forlisoun mē shulen
wepe moost bittirli: t shulen not gete fulfillyng of
her yuels. which lefte not her synes vt bitter sorwe
of her herte ī pis lyf/ yu moost wretchid shulen yei
be holdū: which seruede to vnleeful lustis of her fle
sh/ and whanne alle yese wickid mē shulē be ordeyned
to ye fier of helle for her synes t her grete vnkyndnes
nessis: pēne ī euerlastyng sorwe t wo. shulen yei be
tourmentid. which seruede to vnresonable desiris/ for
plese god while we lyuen here: we shulē take euer
lastyng reward wt leyntis/ pfore dispise we alle ym
gis pat ben/ veyn t fadyng: pt we mowē gete so greet
glorie of eft dwellyng place/ perfore bowe we aweiward
nes: t go we to vertues/ se lat not vnpitous wordis
come out of oure mouth. for we shulē zilde resonyng
ayt. 4° ī ye dai of doom of yuel wordis: as eft seip hī silf/

ney make we oure tūge to haue cristī to curse o ja. 3°
ny mā: which is ꝯmed to blesse & heire god/ al .i. pe. 3°
ying what eise ying is ꝯmesurid: maky chillo
hicion of soule. & nechigēt auētis pe lordis heestis
ney he man lizth clepe hise oolde trespassis to
mynde: & so forzetynge hī silf. sturdy not hī silf
to penaūce/ & so bi litil & litil he gony fro good
nesse/ & he schal not haue treuwe cōpūcion of her
te: where/ vnleeful couetisis dwellen/ but sop
h where teeris shulen be. pere goosth fier is tend:
which iztuey pe pitees of soule. & sheuy to it
heuēli yīgis/ ꝑfore/ vle pou pe felouschip of ꝑfit
mē: & tue pou not awei pin eeris fro her wor
dis/ for pe wordis of mē dredige god bē wordis
of lyf: & hoolynesse of soule to hē. pat heer en
& pleynē hem/ for as sūne rising dryuey awei
pe myst: so pe techyng of hooli mē. castip awei
pe derknessis fro oure heris/ & biseche eschewe
pou prouide mē. enuyouse mē backbiters. liers. for
swozn mē. & mē despisynge her helpe. pe which
deede i/ dwes. louen in her owne lustis. & wan
ten goddis ioie/ & seie not oonli of po y^t ben
i pin hous. but also where eise pou schalt heer
suche eschewe hē. & comune pou not w^t suche
mē: if pou maist not azēclepe hē fro her erro/

ffor ibh bi oo scrabbid sheep: al ye flok is defou
lid/ t alitil yt of galle: they moche sibetuelle
ī to bitturelle/ ffor youz such aūā seeme to ye
cleer ī cloyng. t noble ī brynggīgfozy sibeete
words: neveles if he dop ye contrie iberbis.
such freyng of hī noiey moze. yat figure eȳ
shap plesip of words/ and eūy iberk yat you
penkist to do. furte penke on god. t exāmyne
diligenth. if yat ping ibhich you penkist is of
god. t if it is rigtful bifoze god ꝓcōme it: t elhs
hitte it aiber fro yi soule/ and be ibe ibar of eth
ibickidnelle t sȳne. ī pouzt. ī word. t ī dede. ī hon
dis. ī feet. ī sizt ī heering. t ī tastig/ and kepe
ibe oure bodi t soule. for ihū crist oure lord god. ye
sone of god ye fadir he suede upon ye cros. t die
de foz us sȳners: to delyuere us fro ye tirantig
of ye deuel/ he suffride peyne: to delyuere us
fro eūlastig peyne/ he roos fro deep. yt ibe ari
se ī bodi t ī soule ī ye laste dai of ye greet doom/
and ꝓfoze it is seid of ye furste cristen. yt oon her
te oo ibill. t oo soule is to hē ī ye lord: foz ye chā
rite t loue of crist hadde couplid hē ī to oon. t so
mote alle cristen mē if pei ibolen be saued/ but fle
sshli mē t louers of pis iborld ben deptid azēs hē
silf t ben /uoyned. monygge sclaūdris ech to opī.

stryues. wrathis. chidyngis. dissencioūs. man
slauztris. forswerīgis. pefas rancis. lecheries
drūknellis. vnmesurable etyngis. & alle opr vīg
is: wbiche pe world louep & pe fleisly/ in wbiche
pe apostle seip/ he pt swimp ī fleisly: shal repe
corrupcioū/ in such fleisly ys: pat pe deuel so
wip hise seedis/ forsope onre fleisly wolde euer
be myzti ī malice. but ī abstynence & fastyngis. wa
kyngis & preis. ī opr goode werkis. it seynep
it silf to be slyk/ but pe fleisly couetip & sheiwip:
eūe yuel entisyng/ pe fleisly stirip/ venemo? doig/
pe fleisly clepip wiran/ pe fleisly tirip mālepyng/
pe fleisly tirip spousbreche/ pe fleisly sittip ī dr-ūk
nesse/ pe fleisly beip al couetise of pis world/
pe fleisly desirip alle yuels/ & pon wrecchid fleisly.
not oonli pou fleest pi silf: but allo pi soule/ pi
oīne lost suffrip not to pi silf: but allo pt pi
soule be drenchid ī to helle/ wo to pee soule. wbi
che hast take pe fleisly cōtrie to pee/ wbich nep
entrip: ne suffrip pee to entre ī to pe kyngdom
of god/ wherfore crist seip: it bihoueb to wake &
to pie/ lord make pou myn soule to haue glorie ī
pee. pt peyn glorie & boost come not out of me.
but pt bitternesse of synne be swagid/ allo lord
zyue me grace to holde rigtfulnesse ī alle yīgis.

luc. 18. a°.
ī. reg. 4°.
ī tym. 2°

gal. 4°.

goostli hardynesse & repentaunce. & make symplenesse
to be prudent in me. pt I lede clenli blessid lyf. & pru
denth fle yuel / & pt I man / vndirstonde pe trecherou?
& disseyuable falsnesse of pe deuel. lest he bigile
me / vndir colour of goodnesse / make me afir
pese vices. mylde. abel willyng. pesible. debonei
& tempat. & to acorde to al goodnesse wtoute ony
feynyng: & make stedfast & strong in wakyngis &
fastyngis & pieres / and allo lord zyue pou to me
in myldnesse to be meklirid in word. pt I gete silen
ce. pt I spekie pat ping pat bisemey. & pt I holde stil
le pat ping pat bisemey not to spekie / zyue me gr
ce to kepe pe ferp / bisemyd wtoute ony errour:
& my werkis to be worpi up ferp / al pis senten
ce ferp seynt austyn: in his book to pe peopl' zeban /
lmyzti god ferp bi hook job. pt al mane
lyf upon erpe is fiztyng: pat is azes
goostli enmyes & synne / and pforze pe hoo
li goost techip in pe book of wisdom: seiynge to
ech man / Sone wham pou bigynnest to serue god.
loke pou stonde stedfa in riztfulnesse & in drede: &
make redi pi soule to wt stonde tondigis & wha
of pi goostli enmyes / And pforze ferp seynt poul.
clope zou in pe armer of god. pt ze moun stonde
stedfastli azens teptacions & disceytis of pe fi

me

job v°

a pars 2°

effes. 6°

end/ as mānes bodi is as a cloy wt is hich ye soule
is hild: t as an hors yat berip his maistir oute
many pils/ and to yis hors yt is mānes bodi
longip many vīgis. if it shal bere his maist argt
out of pils/ for sikirli man no knyzt fizte azēs his
ēmye: but if his hors be to hī buxū t meke/ so
more man ye soule fizte azens ye vices of ye fe
end. if his flesh yat is his hors lyue ī lustis t
likyngis at his owne will/ ffor hooli writt seip. Apū. 29°
he yat norsshep his seruaīt yat is his bodi debrutt
h ey lustis: shal fynde hī rebel isshāne he leeste wee
nep/ Also soone as a mā bigynnep wyth to lyue. t
fleep dyuerse lustis t likyngis yat he bifore/ vide t
loniede. t bolsip hī silf/ vndir ye zok of goddis hoo
li looze. yāne bigynneu hise ēmyes to cūpasse af
tir wiles wrenchis t foudīgis: to make hī ouerco
me/ and ffore it is nede yt his hors be meke t
helpinge to his maistir: if he shal ouercome hi ēmye/
ffor if ye soule t ye bodi be wel acordīge togidir.
t ey helpe oyir ī yis gooslih batel: soone shal ye
feend fle t be ouercome/ ffor hooli writt seip. is ston Ja. 4°
deze ye feend: t he shal fle fro zou/ but greet toh
t were ony mā to fizte upon an hors, vnbridh
id: t if ye hors be wyld t of foule teechis/ ye bri
dil bihouep to be heuy t siūdel sharp to holde hī R. pe. 4°

azen/ t if ye hors be eli3 t melde to his maistr: his
bridil shal be lizt t smey. Also/ pis bridil is clepid
abstinēce. wt ye which you maist wisse yi hors. pt
is yi flesh. pt haue not al his will. for he is wyld
t wilful t love to bowe to goodnesse: wt pis bri
dil his maistr shal hi refreyne/ vn to ye tyme pt
he be meke t bowid to his will/ ffor if he wt out
bridil upon hi wole fizte. it is impossible: but if he hi
oilprowe/ But pis bridil of abstinēce bi wisdom hi
honey to be lad. so pt ye kynde be holdē in stregthe.
t ye wyldnesse of ye flesh is t pis bridil be refreyned: for eihs wole pis hors faile i his moost nede
t harme his maistr. t make hi leese his victorie/
Wt wey strong reynes pis bridil bihouey to haue.
bi ye which you maist wisse yi hors at yi will: t al
so pt yei be euene. t ney passe oper i lengthe/ for if
you drawist pat oon faster pan pat oper. pu hors
wole glide aside. t go out of his weie/ pfore if pu
hors ye euene weie shal holde: yee bihouey to stre
ne euene ye reynes of yi bridil/ ye too rayn of
yi bridil is to large: wherfore you suffrist yi flesh to
haue to moche his will. i etynge t drynkig. in spe
kyng. i slepig i yi dedis stondig eper sittyng. t in veyn
tahs telkynge. t of alle oper pigis pat ye flesh deli
ry ouer meisure t reson/ ye toper rayn of yi bridil

he

is holdū to streyt. whāne you art to steern agens
yī owne fleisch. t wrydraibist frō hī yat reson
wolde yt he hadde/ is ho yat restreynep vēene a
ny of vese raynes: it wole make his hors leese
ye rizt weie/ if you suffrist yi fleich his ful likyng
to haue. he yat schulde be yi freend: bicomiep yi
foul foo/ t if you wrydraibist yfro yat. yt it oizte to ha
ue to sulteyne his kynde. as hī nede bihouede: yāne
you distriest his strengpe t his myzt yt to helpe ye
as he schulde. man he neuer keiue/ perfore sulteyne yī
hors yt he faynte not ne faile at yi nede: t wrydra
we you fro hī yat. yat myzte tyne pee to tolȳ/ zit yī
hors bihouep to haue a sadil. to sitte upon hī ye mo
re stedfastli t semeli to oper mēnes sizt/ pis sadil is
māsuetude eyē/ sȳnesse. yat is. yt what so you doist. yt
it be do ist a good auisemēt. t wysli to yeue ou ye
bigynnyg t endig: t is hat man falle bof/ t yt it be don
swetli t meteli t ist mylde semblaūt. yat is. yt you
myldli suffre sclaūdris t scornes t oper harmes yt
men agens pee don: t ney greue pee ī word ney in
dede/ and ponz yi flesly be agreuyd. kepe mylduesse
i herte: t lete not out yi mouy ney tūge wry noon
wicked wordis: t pāne you schalt be gladd. as ye
apostle seip/ ye mylde t ye meteli sufferynge schulen
welde for eiste. yat doen myldeli ist eysnesse t loue ist

so yei doen: y^t her/ytibard t ĩbard semblaũt t che
er be so mylde t louely ĩ ibord t dede. y^t oyr bi her en
sa̅ple man be t̃ued to good/ pis/ bru pat mãsue
tudis clepid. pat is myldnesse of herte t of sem
blaũt makiy a mã ꝙcio? to god. t semeli to oy?
mẽnes sixt: as a sadil makiy an hors semeli
t pisable/ tibey? spors it bihouey y^t pou haue
to pin hors. t zit it bihouey y^t yei be t̃ndel ch
arp to pricke yĩ hors. if it stondiy nede. y^t he sh
te not m his ibeie: for manye horsis ben slouh.
but if yei be pricked/ yese tibo spozis bẽ louet
drede. ibhiche among alle oyr vigis. schuẽ men
most to ye ibeie of heuene/ ye firzt spoze is lo
ue pat godis derlyngis han: to pat lastynge
ibele. pat neuer shall haue eende. y^t neuer shal ha
ue eende/ ye last spoze is drede of ye peynes of
helle. ye ibhiche ben eiillastig. t also is dicte nouber
t neuer mo̅ be toold out/ ibiy yese tibo spozis a
ibake you yĩ hors. if it be dull t of leyn ibill to sh
ue hi to good/ and if ye firzt spoze of loue bẽ not
sharp ynous: pricke hi is ye last spoze of dreed hi to
a ibake/ wepte yi soule for yi bodi bi mikkard ponyt
t sende yni herte bifore ĩ to pat oyr lord. t do as a
mã ibolde do. pat nede bihoued of tibo dibellyng
plasis oon forto chese: ĩ to ye ibhiche harde he o

ouȳs entrid. ȳe wyhouey hī to dwelle wold ws ꝺurt
eende/ certis if he wole were. he wolde sende bifore
sūme of hise ꝓuȳ frendis to aspie wyche ye se pla
ces were/ Two places ben ordeyned mā to dwel
len ūne aftir ȳis lyf. t while he is here he must che
se in godis grace. whey ꝓ he wole/ but be he oonȳs wēr- hens
man he not so. for to whey ꝓ he turne coueyte hise hī 1
wel eȳ ȳuel. ȳe wyhouey hī to dwelle for eueremore.
schal he neuere after his dwellyng chaūge. sitte it hī ne
uer so ȳuel/ heuene t helle ben yese two places. t nō
oon of yese nede wyhouey ech mā to dwelle ūne/ for he
uene is more ioie. yan ws tūge mai be towld. eȳ ws
herte pouȝt/ for helle is more peyne yan ony mā mai
suffre. ws yese two spouses alwaie pou yī hors. t sende
yin herte bifore as a ꝓuȳ frend: to aspie of yese dwe
llyng places. wyche yei ben/ for helle pou schalt
fynde al pat herte mai hate. defaute of alle goodis.
t pleute of al ȳuel pat ony yīg mai greue ī bodi eȳ
t soule: hoot fier bēnyng ws oute ony lyȝt. brymstōd
moost bitter stynkīge/ foule stormes t tēpestis. gre
di deuels as wood lyouns wide zenyge. hūger t vrist
pat neuere schal be quēchid. eddris t todis on ye syn
ful gnawyng: ȳe is wepyng t zollyng t gryntig
of teep. t so yicke derknesse pat mē mouī it grope/
smolet stynkȳ pat maky hē to wepe: mo gnowīge

teeris pan wath is nu pe lee/ech hatip opu as pe
foule feend. t eile curlen pe tyme: pat pei lyue
wrouzte/ oñ al ymig pei deliren to die. t pei ben
eile dryuge. t fulli die shulen pei ueile: but eilemore
dryuge tyue ī peyne t m wo. t shulē wtoute een
de/ pei hatiden deep. while pei tyueden here. but
nois pei hadden leuer to haue it. pan al pe wide wo
rld/ and ytoze lery leyut pathū m pe book of puyte
es. pei shulē desire to die: t deep shal fle fro hē/ Sou
hs pat shulen be pe shulen be derk t dyme. hidouth ty
myge t wlatlū to se. pe bodies shulē be heuy t cheer
gid wt tyme. t pei shulen not ney remoue bodi ne hy
me. but haue al maner wo pt hē man greue/ pei shulē
penke upon no good ney hatie wnswig. but of her
peynes t tymes pan pei han wrouzt: t of alle pese
peynes t manye no sozwis pan we mūen telle.
shal neuer come eende/ wherfore pou/ vndrstondist
pt deedh tyme pt mā hap wrouzt t is not amēded wt
bitter forpenkig er he hēuys weende: shal be wouzt
so deer ī pat lastyng peyne. pt pou woldist leuer
lat tere pi flesh fro pi heelh. t pi bodi al to hewe:
ney pan pou woldist do wilfully a deedh tyme/ pis
spoze of drede shulde make oure hors a walke t
holde hī m euene weie t spede hī fast forp ī his iour
ney: t eile fle deedh tyme pat is pt deer houzt. t

many mā yᵗ brittish peyned for eile/ whāne yī
herte hap yoris louzt alle yese feerful peynes
pat ye synful shulē suffre yᵗ woldē not leue her
synes: /unto ye tyme yᵗ sinne lefte hē/ pāne len
dē yi youzt to p̄gatorie. ye which is a place pat
synge eb̄ lastynge for a tyme: & lokie hou yei shu
len take pat yei e shulen be clenshd/ ye you shall
se what peynes yei suffren pat letten her synes
wᵗ sorwe of her herte. but were not fully clenshd. as
it behouep hē to be: t ꝑfore yei abiden ī p̄gatorie.
pat is to seie a p̄gynge place. til yei ben clene p̄
gid/ Of ye place of p̄gatorie speky seynt austī
ī apistle seynge. yᵗ ꝑ is no diuersite bitwix ye
peynes of p̄gatorie & of helle saue oonli pis: yᵗ p̄
gatorie shal haue an eende. & helle shal neuē haue
an eende. as it is witnessip ī ye gospel/ and ꝑfore
ī pat clensynge fier behouep hē to dwelle. for to
yei bē clenshd as clene of synne. as whāne yei be
rē neuer cleneed/ pis peyne of p̄gatorie is so
hard to suffre. yᵗ alle ye peynes of pis world
to it mon not be euened: for ye fier of p̄gato
rie ouerpassip alle ye peynes pat eile martirs
suffriden in pis world ey̆ wymen trauelynge
of child. as seynt austyn seip/ ye soulis pat
ye ben. ye shulen eile ende. til ye fier haue

clensid hē of alle her ỳuele pouztis wordis t de
dis pat pei here wrouztē: til pei ben as fyne t
clensed cleue. as ony r'ede gold. ī whom is no ỹg
is left pat pe fier man greue/ pe ben clensid alle/ pe
1 nyal sỹnes pat we clepen smale sỹnes whiche
we doen aldai. as ydil wordis. ydil pouztis. ỹ
dil pleies. t alle oyr' vanytees pt defoulen pe
soule. t maken it al spotti bi suche blake/ wich
t of suche as sumen clepen smale sỹnes: but it
is ful needful to be war/ for seynt austyn sey.
pt manye venyal sỹnes drawen amā to pdia
oū: as oo deedh sỹne dop/ as many dropis of
reyn maken a greet flood. t watir entrīge h
til t litil ūme bi pe shippis botme t not cast out.
drenchip pe ship at pe laste. as a greet wawe
drenchip it sodenli/ And sey almyzti god is disple
sid t dishonōred bi ech sỹne. ech sỹne is ful greet.
pouz sū sỹne is seid litil ī compcioū of gr'etter sỹ
ne. as seynt anselme sey/ pe fier of pgatorie is
so kene t of such a kỹnde. pt al pe while it fyndip
ouzt ī pe soule pat to sỹne touchip mochē ey litil.
what so eile it be: it schyntip nevēr til it haue al
clensid it clene. pt ony ymag defoulide pe soule/ al
le po pat ben holpen wt godis merciful gr'ce. dred
pei pis fier. t kepe hē bi her' myzt fro al manē

of

of hym. in herte bodi & soule: & her hyne ibritis.
fro alle /vnpeins. pat pei supposen to be azes
godis ibill/ And for pe kynde of mānes fleisch
is so freel p^t he no dai passip ib^toute sū hyne.
as pe ihsc mā seip: þfore ib^t mornyg & othe for
penkig of herte. ibip fastyng & deuout þiers & dis
crete almesdedis. suche /venyal synes shulen be
clensid & cast out of soulis. as seynt austyn techip/
ffor fore limen p^t han defoulid her soulis ib^t many
dedli synes & also ib^t /venyal pat ben /vnoūbza
ble: ofte tymes for drede to offende god more &
to gete forgifnesse of alle her synes. & to fle pe
peynes of pele tibo plans. han forsake al pis
iboild & pe cūpanyes þof: & flowen ī to delert pla
cis to lerne to lone ihū. & to bibeile her owne hy
nes. & opir mēnes also/ Sūme soulis ben clensid
here ī pis lyf. & han her þgatorie here ib^t pe fi
er of tribulacioū & þsecucioū melich suffrid for
pe trupe of god: & moche dulele han. for pei iboldē
lyue ibel/ And þfore seynt poul seip. alle po p^t .2. tym.
iholen lyue temptulli ī crist ihū: shulen suffre þse
cucioū/ ibherfore crist seip hī silf. blessid be pei p^t
suffren þsecucioū for rigtibisnesse. for pe kingdō .m^t. h^o.
of heuene is herus/ And eft it is ibritū. p^t bi ma
nye tribulacioūs. it bihouep us to entre ī to pe act. 2^o.

kyngdō of god/ Also lūme ben ꝑgid here yorn
ye her of goddis loue. for ye lone of mānes
soule myzte so fulli be sett ī god. yt yorniz his
greet grace wolde clense hī m̄ his world so
clene fro ech spott of synne: yt after his in-
he shulde feele litil ey nouzt/ And his is ye
rizt spoze yt shulde ꝙkene ym hors to spede hī
m̄ his werc. yt you lerne to loue ihū crist m̄ al
yi lyuyng/ And ꝑfore sende you yi pouzt ī ty yat
lond of lyf. where no disese is of no mane ym
ney age ne sykenesse. ne noō oyn̄ greuaūce: cū
talie t wisdom ye mou mē lerne. for ye al/ silo
wyē is shytt wt out/ and who so yidir weendy
a gaū? feloushyp shal he ye fynde/ ye ordris of
aūgels t of alle hooh seyntis: t ye lord above
hē. yat gladly hē alle/ pere is of alle goodis ple
te at will. t wantīg of alle yīgis yat ony yig
man greue/ ye is fairnesse t richesse. honour
t ioye yech mā man feele. lone t wildō yat euer
shal laste/ ye ben no disehis yt mē here suffren. y
poche. ney losengerie. ne noō /envei8. enyē
t ire pēnes ben flemyd. yeeues t tirauntis. cru
el mē t gredy yat pilen ye poze. proude men t
boosters. couetous mē t bigilers. flemyful mē
t leccheours. out of yat sely lond bē alle suche fle

myd/ for ye is no yīg yat mā man fere. but liking t
ione. t ine at will. melodie t long of angels bizt.
t lasting blis yat neuer shal ceesse/ ye mānes bodi
shal be bizter pan eiie was ye sunne to mānes sizt:
t haue sikernesse at his will to be where hī liky ni
tibing of au ze: for ying shal is stonde. ney lette hī of his will/ ffor as ye lizt of ye sunne man lodemh fle
out of ye eest ī to ye west. so shulen ye blisful is out
ony trauel. be where he liky/ and pouz yei weren
syk t feble while yei liuedē here. yei shulē be so strōg
ye. yt no ying shal mouē azēst onde her will. yei shu
len haue so gr'eet fredō. yt no ying shal be cōtrie
to her liking/ ye bodies saued shulen neuer haue h
hernesse. ueyr angu ne grenaūce. but liking t
helpe. yt eiie moze shal laste/ Also yei shulen be
fulfild is t al pe fiue wittis. for rizt as a
vessel pat is dipped in watir ey ī oyr licour is we
et is tīne t is toute aboue t bynepe t al aboute. t
no moze licour is tīne it man be: rizt so shulen yo
pat shulen be saued be fulfild is t al pe t blis al a
boute/ Also yei shulen haue eendles lizt ī ye lizt of
ye hooli trynte. t pis ione shal falle alle oyr/ yei
shulen also. be i ful likarnesse. yt yei shulē neuer
faile of pat ione: ney be putt out yof/ also yei shu
len be fulfilō is t is wilcō. for yei shulē knowe. al yt

is was t shal be/ yei shulē haue fulli knowīg of ye
hooli trinyte. ye mizt of ye fadr. ye wisdom of ye so
ne. t ye goodnesse of ye hooli goost/ for ī ye lizt of
ye blessid face of god. yei shulē knowe al ping pt
may be seen of ony creatē/ ffor as seynt austyn seip.
yei shulen se hise sitē in hī. t al oyr ping lesse t mo
re. al ping pat is now hid fro mā. he shal se t kno
we pānne/ yei shulen haue pfit loue ech to oyr.
for eny shal acorde is wyls will/ Also ye seintes t mā
ye mo pan ony tūge in erpe cam fulli telle. shulen
yei haue pt shulen be saued aftr ye dom of doom ī bodi
t in soule. ioynge ī euerlasting blis/ pis is ye lizt spoze
pt shulde stire mē moost ioyfulli to loue ihū crist. t hast
te ī heuēli weie. for so swete is ye blis ye t so greet wt
al: pt so myzte taaste a sely drope yof. he shulde be
so rauesshid ī his kyng of god t of heuēli ioie. t such
lougīg he shulde haue vidr to weende. pt alle ye
ioies of pis world shulde seeme to hī peyne/ pis lo
ue shulde mone ech mā moze/ wtuouth to lyue t to
ale lyue bi an hūdridel. pan ony dreed of ye peyne
of pirgatorie ey of helle/ ffor pfit loue puttip out
al dreed t clensip ye soule fro filpe. t makip it to le
god t ofte to fle to heuene bi desyr. hopinge to co
me vidr t dwelle ye world wipoute ende/ The
name of ihū.

who
1

To loue ihū:

Who so eüe you be þt trauelst yee forto loue god. if you wolt not be disseyued ney disseyue. if you saüle t not faile. if you wolt stonde t not falle. studie you vnto to haue ye name of ihū lac tyngli i yi mynde/ t if you doust so. ye ēnye shal be fe blid: t you shalt be strengyd/ yfore fecle yis name ihū: holde it t forzete it not/ so yis so qūechyp flaisines. distriey yuele yonzts. hatry auei/ venemo? affecti oūs. aheuey fro us/ veyne occupacioūs/ yis name ihū truli holdū m mynde. rootryup vicis. plātry vtues. bryngry me charite. zetry me sauour of heuē h yigis: wastry discord. enfōmey pees. t zyuey eū lastyng reste. dery auei heuynesse of flesh delits. al le erpeh delits. alle erpeh yigis it they ī to hate of heuynesse/ it fillry yilke yat it louey wt spūal ioie. yt worpli it be seid. alle shulen be glorfied ī yee yat louē yi name ihū: for you shalt blesse ye rizt ful/ yfore ye rizt ful deserued to be blessid. for he hap truli loued yat name ihū/ and yfore it is seid rizt ful. forpi to lo ue ihū tt he bihede/ what me faile to hi yat/ vnceas syngli couentry to loue ihū: yat is sauēd/ he louey forlope. t he delitry to loue. for ī such amitie be kno wē ye loue of god to stonde: for yon moche yt he lo uē more. so moche more we couentē to loue/ t it is seid forlope. yei yat eeten me. shulē zit hūgre: t yei yt

dr ȳnklen me: thulen zit pritte/ ȳfore bn it silf delita
ble t deliderable: is pe lone of ihū/ ȳfore ȳ thal fin
le no lone to hē. pat couentē bnsih to loue hī: n
to whom ąngels deliren to bnholde/ aungels seen hī
.n. pē. i. alwei: t eūe delīren to se hī/ for pei ben so fulfild.
pt̄her fillyng dory not alwei her delīr: t pei delīrē
so. pt̄her delīr dory not alwei her fulnesse/ pis is ful
lone pis is glorio9 lone. ȳfore alle men thulen be
glorified: pt̄ lonē pi name ihū/ for lope if pei loue
den not: pei thulen not be glorified/ t po pat lonē
more thulen lone. for whi for lope of loue gon out
lone/ ȳfore he pat louep not: thal be exiled fr̄ pt̄
ounte lone/ per fore many cautels of pis lyf trowē
to lone is pt̄ crist i heuene: but for pei louē not pis na
me ihū. pei thulen lorwe is pt̄ ounte eende/ whi at eile
yīg ze thulen do. t if ze thulen ȝyue alle yīgis pat
ze han to pore men: but if ze louen pis name
ihū: ze tueilen mȳdly for whi oonly suche thulen
be gladid ihū: is liche i pis plent lyf han loued
hī/ po pat defoulen he silf why/ wrig t foule pouȝ
tis t tuen not azen. it is no doute pt̄ ne pei hē
putt out fro pe glorie of god/ rigtful pe forlope
cerhen glorie t lyf: t pei fynden it i ihū whom
pei loueden/ ȝ wente aboute bi couetise t riches
se: t ȝ foond not ihū/ ȝ ȝede aboute bi pe stretes

of lustis: ⁊ I foond not ihū/ I ran in wantonnesse
of myn flesh: ⁊ I foond not ihū/ I sat in cūpany of
worldli myns: but ye I foond not ihū/ I souzte hī
in hynesse of myn silf: but ye I foond hī not/ In alle
yese yīgis I souzte hī: but I foond hī not/ for he le
te me wite in his ꝯce. yᵗ he is not foūdū in ye loud
of eli ⁊ softe lyuyng/ yᵗ foze I cuede me in an opn
were. ⁊ souzte hī in pouert: ⁊ I foond ihū poze bo
rū in ye world leyd in a cratche: ⁊ in appid in po
re clouts/ and I zide in ye suffryng of thi pusc
le. ⁊ I foond ihū wery in ye were. fuentiē wry . 10 . c°
thīgis: prist: ⁊ coold: ⁊ fild wᵗ sclaūdris ⁊ repues/
I sat in myn silf. fleyinge ye/ vanytees of yis wor . aij . c°
ld. ⁊ I foond ihū in desert fastinge: ⁊ in ye hill bi
hī silf prīyinge/ I zide aboute in penaūce ⁊ peyne: . aij . d°
⁊ I foond ihū boūdū fast foot ⁊ hond to a piler
of stoon. ⁊ fro ye heed. til to ye feet alto toze wry . aij . iij° .
scourgis/ I foond ihū on ye cros hengige fast nei
le hond ⁊ foot: ⁊ sonn galle to drynke. ⁊ on ye cros
dryinge/ yfoze ihū is not foūdū in richesse: but in
pouert/ not in delris: but īpenaūce/ not īydilt
is wantonn wonyng: but ībitter monyg ⁊ wepings/
not among manȳ: but in oonli plas/ not īsofr
nessyng of bodi: but īpeyne of bodi/ Seyth an
yuelmā tyndry not ihū: for where he is. he lesiry hī

not/ he enforcep hȳ to lette ihū m̄ pe ioies of pis̄ world.
Where he shal neūe be foūdū/ O ze worldli & flesshli
caitifs. forsope ze ben maad/ veyn fro pe ioie of
god. & dissey3ued wt pe deuels fraude. not abidinge
pe blessid hope. ney3 couetinge pe comyng of pe
glorie of god/ but worpili ze shulen suffre eūlas-
tinge deep: for ze folowen pat lyf which ze knowē
shal not long bē had here/ Sopeli zoure yzen ben
blyndid. more oū pe deuel: hap sulli putt hē out/ for
pat pyng pat ze seen: ze bileeuē not/ Whānne ze bi
holden amā dyinge: zit ze dreden not deep/ ze ben
cōfirmid ey3 shent: for pe lord hap dispisid zou/ ze bē
cursid: & maad abhōmable/ alle hooli aūgels & lo
uers of ihū crist. shulen be fulfild wip greet ioie:
Whānne alle zoure repūable cūpanyes shal be dāp
ned to eūlastīg fier/ wo to zou richje mē. wo to zou
-Ja-9° proud folk/ wo to zou leccheours/ wo forsope to alle
wilfulnge to do synne. for to zoure hyre shal be zoldū
to zou. tirent of helle redi fro pe bigynyng of pe
world/ forsope/ knowe pt ze moū. no but go doū pi
dir. for fro zoure shrewid cultū. ney3 ione of heuē.
ney3 tirent of helle-mau zou azenclepe/ wherto
pforе seie ze nu pchl. we shulen be saued wt ihū:
while ze stynte not to hate hī. wt oute whom ze
moū not haue helpe/ who forsope not louynge ihū:

hoping hī to be saued/ loueth lacking ferp: he ma
ry hī despnable/ wch he louep helpe. which he
pp in hī silf/ wulberth pe name of ihū lasting
i his mynde/ forlove ⁊ wondre not pouz a mā tēp
tid fallip. which hap not putt pe name of ihū las
tingh in his mynde: hī forto loue ⁊ worshype/ Si
mth hap he chosn to be in oonlynesse for god: wh
ne he chesip pis name ihū to hī special/ Sopeth
pis name ihū clensip pe cōscience. ⁊ makip pe her
te cleer. ⁊ clene smytip albey wyckis dede. zetp
me heete of loue. reisip up pe mynde to heuenh
melodie: ⁊ chacip albei feendis aspynge/ O
pou good name. o. sweet name. o. pou glorious
name. oo helpful name, o. delytful name. wic
hid spretis moū not anoie pe. where pei bihol
den pe name of ihū in mynde pei bynamed ī mo
ny/ To loue ihū ⁊ louyte. ⁊ eile pe more ⁊ wex
pfit ī his loue. so moche pe name of hī sauerip
swetter to me/ ꝑfore blessid be pe name of ihū ī
to worldis of worldis. Amen/ loue of ihū:

O Dnh lord be to me teeris as loues
bi dai ⁊ bi nyzt: for but if ech man be
ponesshid furste bi wepyngis ⁊ welbyn
gis. knowe he yt he may not ellis come to pe
swetnesse of godis loue/ O pou eūlastīg loue.

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enflawme my̆ my̆nde forto loue god. ꝑt bꝛēne
not: no but to hyle clepyngis/ O good ihū. who
shal zy̆ue to me. ꝑt feele ye ꝑt mault nowe be fee
hd, t not be seen: wzete yi hilf in to ye ūwardnes
hs of my̆ soule/ come ī to myn herte. t fulfille it ws
yi moost cleer swetnesse: make dꝛūkū my̆ my̆nde
ws ye fermēt wry̆n of yi swēet loue. ꝑt forzetyng
al y̆uel t alle/ pey̆n/ sorowis t scornful y̆magy̆na
cions/ to yee oonli clupy̆nge wor̆ynge. ¶ glade
my̆ lord ihū̄ you moost swete lord fro henesse
ward passe you not fro me. wish ws me dwel̆y
ge ī yi swetnesse. for oonli yi ꝓsence is to me so
lace eꝰ cōfort. t oonli yi absence leuey me sor
O you hooli goost ꝑt enspirist where you wolt
come ī to me. t rauesshe me to yee. t chaūge yi hy
de which you madist ws̄ hony̆ swēete gyftis. ꝑt
scorpe up delfeath ī yi wor̆e/ wisple t sette fyr no
wzt in herte: al yng of yis world. bꝛēne my̆ hid
nes t myn herte wry̆ yi loue: ꝑt shal ws̄ onte en
de bꝛēne ī yin sauter/ come ¶ beseche. you swee
te t ꝺꝛi wor̆e. come you desyꝛful swetnesse. co
me you my̆ loued. ꝑt art al my̆ cōfoꝛty/ b
ri loue suffry̆ not a louy̆nge soule to dwelle
ī yt silf: but wryonte forz rauelshy̆ yt to hꝰ loued/
ꝑt ye soule be moze ꝺe where it louey. ꝑan where

ye bodi is. ¶ Soyeli ȳ ben yre degrees of godis
loue. m ishiche yo yatt ben chosū to his loue.
goen frō oon to an oyr/ ye furste is clepid m
supable/ ye secūde is nsepable/ And ye yridde
is clepid synguler/ yāne forsope is loue nsup
able. ishāne it mai not be ouercome is^t noō oyr
affeccioū eȳ loue. neȳ foondig eȳ tēptacioū. ishā
ne it gladh castiȳ doū alle oyr lettyngis & flesyh
delyris/ ishāne mā suffriȳ gladh & mekeh for^t
alle angwyshis. & is not ouercome ishȳ no delectacioū
eȳ oyr glorȳng: so y^t ishēȳ you be ī eele eȳ ī an
gwysh. ī sykneſſe. eȳ m helpe. y^t you iwoldist not
forto haue al yis iworld. is^t aȳe god ī onȳ tȳme/
And blessid is yatt soule yat is ī yis degre. ech tra
uel is to hī hyt: yat/ bah louiȳ. neȳ onȳ mā ouer
maȳ beter trauel yan bi loue/ loue forsoye nsep
able is. ishāne nemes mȳnde is brend is^t greet
loue. & cleenynge to ēst bi/ vndeȳtable pouȝt: suf
fryngē ēst no momēt to be out of his mȳnde. but
as ȝouȝ he were boūdū m ye herte. m hī he yei
hiȳ. to hī is^t greet bisȳnesſe he drawiȳ his spi
rit/ ȳfore ishāne ye loue of ēst ī so mochē iseȳȝ
ī ye herte of ye louer of god & dispiser of ye iwor
ld. y^t it mai not be ouercome of onȳ oyr affeccioū
eȳ loue. yāne it is seid to be hyȝ. ishāne man cle

y^t feelȳ
ueȳ bi ȳ
soule

uey to crist/ vndeptyngh. upon hī penkīge. for no
on oyr oracion hym forzeue/ pāne mānes lo
ue is seid īsepable t eūlastīge. t isbat loue may
be moze eȳ gretter pan pis. if it be hyz t eūlastīg/
And pe pridde degre of loue. is syngulerī/ oon is
to be hyz. t an oyr is to be aloone. as oon is to
be p̄sent. t an oyr to reserue noon euene felous/
if pou seekist ony oyr coufort eȳ reserue it pan
of yi god. t if pou in hast louest hyzh. neueles not syn
gulerh. pis degre is hyzest. t moche wōdr̄ful to wyn
ne. for it hap no peerī/ synguler loue is. wh̄ane al so
lace t coufort is cloȝd out of pe herte. but pe loue of
ihū oonly/ oyr delyt ne oyr ioie likep hī not/ for pe
swetnesse of hī in pis degre is so coūfortīge t lastyn
ge. pis loue is so brenyȳge t gladinge. pt he pat is in
pis degre may as wel feele pe fier of loue brenyinge
ī pis soule. as pou maist feele yi fyngur brēne. if pou
puttist it ī pe fier/ but pat fier is so hoot t so wōdr̄
full likyinge. pt no mā can telle it. but he pat it feelyp.
t not fully pe/ pāne pe soule is ihū lonyȳge. on ihū pen
kyinge. t ihū delinge. oonly ī couetise of hī brēnyinge.
to hī syngynge. t in hī restinge. pāne pe ponȝt tur
ney ī to melodie t song. for pt pe soule pat is ī pis
degre. may hardyly seye/ I mone for loue. I langwyshe
to come to myn loued ihū/ pis degre of loue comep

not of mānes merit. but god zyuep it fieh to whō
he knowep able ꝑto. & not whyonte greet ꝯce co
myngе bifoze/ ꝑfoze no mā ꝑsume fer ꝑ of hī silf:
pan god hap clepid hī to/ but pei pat mooft wꝫ drawē
her loue fro pe world & fro/ vnreſonable luſtis thulē
mooft ſpedih encreſe ī pelē pre degrees of loue/ po
pet han ſubetuelle oz liyng ī ony oyn. pan ī pe ſubet
nelle of ihū & of hys lawe: comep not to pis degre of
godhs loue/ ſn pe firſte degre ben ſūme/ ſn pe ſecūde de
gre: but feibe/ but ī pe pridde degre:/ pieve is ony/
foz pe hyzer ꝑ pe hyuyng is & pe moze ꝑfit: pe feiber
folibers it hap/ po ī pe firſte degre: ben hūned to
pe ſtris/ and ī pe ſecūde degre to pe moone/ and po
pat ben ī pe pridde degre to pe ſūne/ and ꝑfoze ſeip
pe apoſtle poul. oyn is pe liȝt of pe ſūne. oy of pe
moone. & oyn of pe ſtris: & ſo it is of pe louers
of ihū crift/ he pat is ī pis degre of loue. couei
tip to be/ vnboūdū fro pe boond of fleiſh: & to
be ī ful ioie wꝫ crift pat he louep/ and ꝑfoze ſuch
oon ī his mony foz his long abidyng: man
ſyngе pis ſong to his loued ihū/ is hūne wolt
pou come myn ſubetyng. me to coūfoꝛte. & hzyngе
me out of care: & zyue pi silf to me. yꝯ my mā
pee ſe. & diſelle why pe foz eiſemoze/ myn loue &
myn ſubeting. oil alle pat eile were. myn herte

Whāne ſhall it breke? yt ſ loue no more/ yt loue
hath wounded myn herte: ſ I am fayn to flye:
ſtonde ī ſtille mony[n]g for oon loueh of looze/
hys ~~loue~~ loue longyng draweth me to my dere-ye
wood of hys ſweet brēnyng. holdyth mē euer-
wey: fro /weyn place ſ pleyng. tyl ſ gete hym
mer. ye ſixt of my ſweetyng. yat neuer ſhal
weende awey/ yn welye ben oure walkyng is
wtoute none or nyzt. my loue is ī yee laſtyng:
ſ longyth to yt ſixt/ yt loue mouey a ſoule to
wch it diuellyth to ſyngge to hys loued thū. exle
hauyng ye herte upward to ye one aboue: ſ
yis bryngyth out loue teeris. langwiſſhīge for
yis lakyng ſ loue/ Wit ſentence ſauerth not to a
fleſſhly ſoule/ loue is a brēnyge deſyr in god:
wyth a wōdurful delyt ī ſoule/ loue coupleth ye
louer to ye loued/ loue is a deſyr of ye herte: exle
yeldyng to yat yt it louey/ loue is a deſyr wtoute
diſeyne. wt laſtyng youthe/ loue is a ſtirryng of
ſoule to loue god for hī ſilf: ſ al oyr yng for god/ yt
loue puttyth out alle oyr loues: yat is wōs god
dos will/ loue is pfectiō of lettris. wtu of pfec-
es. fruyt of treuye. helye of cārnelis. ſtabling
of wittis. ſ wtu of ſtirryng. richeſſe of poze me
lyf of melle mē/ loue is a ryzt will ſued fro al

yis

le vīgins: t ioyned to god ꝑ ornte depting/ tend ꝑ
fier of ye hooli goost. fer fro ye world. fer fro
defoulyng. fer fro corrupcioū. to no/ore hoo
wīge. hiz aboue alle flesshli lustis. ellē redi to
contēplacioū of god/ lone of alle goode affec
cioūs/ helpe of goode meīnes. ende of ye com
mādemēts of god. keep of lynes. lyf of/ otues.
croune of ouercomers/ armers of hooli pouztis.
ꝑ ornte loue no mā nexi plese god. ꝑ yat no
man lyuep. yat is deedli/ ozi loue cloyep
ye soule. t delyuerep it fro ye peyne of helle.
t fro foule seruyce to lyne: t fro ye feerful
folowlyp of deuels. t of ye feendis lone. maky
godis lone. t ꝑr taker of ye enritage of heuene/
perfore close pee in loue as ye yrū ey steel. closep
it to ī ye reednesse of fier/ oz as ye eir dop in ye
lyne. oz as wulle dop ī ye colour/ ye cole closep
it to ī ye fier: ꝑ it is al fieri/ ye eir closep it to in
ye lyne: ꝑ it is al lizt/ wolle takep to ye heize: ꝑ
it chaūgip al to ye colour/ ꝑu pis mane schal aloue
of ihū crist do. he schal so brēne in loue: ꝑ he is al
fier/ he schal so schyne ī/ otues: ꝑ no ꝑt of hī be derk

Do ouy degre of/ ozi ſm/ mas/
loue of ihū. man no soule atteyne ey to
me to: but if he be/ ozah melle/ foz a

proud soule sechip to haue his owne wyll. t so
shal he neuer come to ony degre of goddis loue/
ageyneselle is ye moder of crist: as seynt ber'n
ard seip/ ffor ẏ yozuz ꝑncipall ye blessid virgy
ne marie: cõseyued ye swete child ihũ/ ffor
hadde not marie be meke. al be it yt she was
virgyn: zit hadde she not cõseyued crist/ yf ze
wolt cõseyue ihũ. yat is saluacion of yr
helpe: of soule: bicome ȝou meke/ ffor eue ye lowest
yt a soule sittip i ye valey of mekenesse: so many
ye mo stremys of gre t of loue comey ẏto/ and
if it be hyz i ye hylls of pride: wynd of ye feend
blowip alwei ẏ brig al maner of goodnesse/ And
ẏfore seip seynt ·ggg· who yat gederip ony/ vtter
ist oute mekenesse: it is no but as ȝouz a man
hare poudr i ye wynd/ And ẏfore who yat wol
le atteyne oz come to ye blis yat is i heuene a
bone: sette he ye ground of his foũdemẽt here lo
we i vz mekenesse/ so ynge oũcomey vayer
ye feend yan ony mekenesse: t ẏfore he hatip it
so moche/ foz he man hate he man walle t suffre
moze peyne· yan ony creature man: but mekenes
se t loue man he not haue. ne noon of hyse disciplis/
yozuz tibo ynges ꝑncipall man ama ihũ owe wyt
he be meke/ oon is. if his herte be not moued: ȝouz

hys owne will be cõfried or azẽsed/ And ye secũ
de is. Whãne he is dispisid t fallsh chalengid and
sclaũdrid. if his will stonde ỹmouable fro delyũg
of wreech. t his mony be chitt fro ỹmeke answer-
for who yat is ỹzth entrid ĩ to goddis loue: it
greuey hỹ lytil eỹ nouzt/ what sclaũdre shame
or repf yt he suffre for ye loue of his lord god: but
he conciencly t is glad yt he were worpi to suffre
peyne t repf for crists loue/ yt crists disciphs went
ianynge fro ye coũcel of ye iewis. yt yei were yad
worpi to suffre peyne t dispitis t wrongis for ye
name of ihũ/ ffor ye apostle poul seyp. Alle yo yt .2. tym.
wolen meklely lyue t plese ihũ crist: schulen suffre
psecucioũ/ for bi many tribulacioũs it behou
ey to entre ĩ to ye kyngdõ of god/ ffor it is zouñ .Act. 14.
to suche. not oonly yt yei bileeue ĩ crist: but also yt .phil. 1.
yei suffre for hỹ/ yfore ye meke louer of crist behou .1. to. 2.
ey to fare as doep a deed bodi. yt what so euẽ me
doep eỹ seyp ỹto: answerip not/ and yt ye pfite .Ps. 38.
of god. affermey yt he dide: seyinge/ yei yat souzte
yuels to me spaken/ vanytees: t ponzte gibs alday/
ffor-loye/ as deef herde not: t as a doũb mañ not
openynge his mouþ/ ¶ Bi seuene tokenes a man
man suppose: yt he hab ye loue of crist/ ye firste
is. wshãne al coueitise of erpeli þig t flesshli lust:

is fulli clakid mi hȳ/ for ishere conetise is: ȝe is
not ye loue of crist/ ȳāne if amā hab not cone
tise: signe is ꝑt he hab loue/ ye secunde tokene
is: dr̄enyinge desyr of heuene/ ffor ishām amā hab
ouȝt feelid of ꝑt ſauour: ye moze he feelip. ye moz
he conentip/ ye ȝade tokene is. if his tūge be cyātī
gid. ꝑt ishas ishoūt to speke of erpe: noiis spekip
of heuene/ ye terde tokene is. exercise ey haūn
tīg of goodis ꝑt: as ishām leuynge oyr vīgis.
hab good ishill t deuocioñ to ꝓe: t hyndip sibet
nesse ȳāne/ ye fifte is. ishām vīgis ꝑt he hab ī
he silf: ȝoure loue seemē izt to ye louer for to do/
ye sixte tokene is. hardynesse of soule. to suffre
metheh for crist alle angrynyshis t noies ꝑt befal
len/ alle oyr tokenes is ꝑoute pis: sufficen not
for he ꝑt is rizteful. hatip no ymag but sȳne: he
louep not but god t for god/ he dredip not but
to offende god. he hab no ioie but ī god: t al his ho
pe is to come to god/ ye seuēde tokene is. ioyful
nesse ī soule ishām he is ī tribulacioñ. t louep
god t pankip hi m alle hise dises ꝑt he suffrip. ꝑt
is ye gretteste tokene ꝑt he hab ye loue of god. ish
ām no ishо tribulacioñ ey ꝓsecucioñ man bryn
ge hi doñ fro goddis loue/ mayntȳe loue god as
he seemep: ishile ȳei ben ī ese/ but ī aduersite or ī

ſykneſſe yei gruchen azens god. penkīge yt yei
ben not iboꝛyn foꝛ ony treſpaſſe yat yei han don.
ſo to be ponelyhd/ And ofte tymes ſinne ſeien yt
god dop the iwrongis/ alle ſuche ben feynt louers.
than not ye/ ðe loue of god/ ffoꝛ ye hooh gooſt
ſeip. in ye mouy of ſalomon. he yat is a treube ſue
end: louey ī al tyme/ yre ꝓncipal goodis come
of meke ſuffryng of ſykneſſe/ Don is: it ꝑgrip
ye ſoule fro ſynne: yat is unfoꝛdon/ An op is:
it kepip fro pilde: to iſhyche it iwas lich to fal
le/ And ye pride. it encreſip meede n blis: t
oñgildip ye coꝛoñ/ t eñe ye lenger yt it durip.
ye bꝛigter iwexip ye coꝛoñ. t ye ſoule cleñer/ and
foꝛ tꝛt heꝛof ſeynt poul ſeide. yt he iwolde gladh
one n his ſykneſſe: yt ye ðtu of tꝛt dwelle n hī/

O my dede ꝑlable eꝑ repuable of mānes
will: it hap ꝑlyng eꝑ repuyng/ Soph
n will is ye roote t ye bygynyng of alle
dedis: iwhyche ben ī oure power/ and if ize moñ not
do yat yig yat ize iwolden do: ech mā is deemyd of
of god of his ꝓpre will/ ꝓꝛoze bihold ze not oonli
iwhat ze doen: but iwhat ze iwolden do not oonli
iwhyche ben zonne iwerkis: but iwhich is zonne will/
foꝛ yoꝛuz rust will: mā is clepid rust/ t yoꝛuz vn
rust will: mā is seid ðꝛiztful/ ꝓꝛoze if ze iwolen hy

ue wel: hepe wel zour·e will/ yf ze wolen knowe.
whey zour·e will be ri·ztful. ꝯ certeī ye will is
ri·ztful: which is ꝯdn·lout to ye will of god/ who
eūe forlove he be yat lyuey hoolh ey ri·ztfulh. dil
pise he not ye worste sīners: pouz yei tēptid fal
le. for yei ham not ꝯsēte to stonde. al pouz bi hei·or
ne malice: yei tīne fro good to yuel/ so nam
man worche wel & lone god ey be chaast: but
if god zyue it to hī/ yfore you yt art blowū wt
pride for you hast do wel. forpi yt you hast wry
drawe yee fro flelhli lustis: & hast sustreyned ey
suffrid sharp penaūce. & yfore hast take pilig
of mānes mouy/ haue mynde yt but if ye good
nesse of god hadde kept yee ī as many e yuels
or worse. as vis hap falle. you shuldist haue falle/
not of yi silf hast yon ꝯsēte eyn· ꝯtu to azēstonde y
uel. but of hī to whom ye pfete seruy lord & shal lo
ue yee. for you art myn strēgthe. myn gronīd myn re
fuyt & myn ꝯdutonger ey helper/ yfore if you hast
no vīs but yat yat hast ꝯdutouge: whi hast you
weyu wone ī yi silf: as pouz you hadist not ꝯdu·
touge/ but nepeles no mā be fruitfable to sīne·
for god seruy to ech mā· go ze awei & go ze out fro
penes: & touche ze not/ vnclene vīg/ is that is it
to touche/ vnclene vīg: no but to cōsente to sīne/

Ps. vl.

in this pfete

i. cart. c.

ysl. 42

Wyat is to go out fro ȳenes. no but to do ꝑt ꝑteyneȳ to ye Amendig of yuele mē. as mocye as man be don wt metenelle t loue t pees: as seyut Austyn seyp/ pis is to touche not/ vnclene ping: to consẽte not i Will/ eile be ze depted ī herte fro yuel mē: beze coupled bodih at atyme Wenh/ pis is to comyne not: to cõsente not/ for nie coumyneȳ wt an yuel man: Whanne ye felouschyp of Will eȳ appuȳg is ioyned to ye dede of hī/ ꝑfore cõsente ze not to yuele mē: ꝑt ze appue hē/ neȳ be ze nedugent: ꝑt ze repue not hē/ neȳ be ze proude: ꝑt ze repue hē proudly/ for myȳ bryen as many as euer ze han amõg zou ꝑben gyenyd zit wt loue of ye Woꝛld. Auaryouse mē. forswozn mē. Auoutreꝛs. byholdeꝛs of iapis. t oȳ pat taken conseel of falle bifoꝛtelleꝛs. in sacrifis maad to ye deuel. t dronkleis mē t lecchouꝛs; And What eile yuel mē ze knowe among zou. ꝛepue ze as mocye as ze mou bi meknenelle t loue. ꝑt ze go a Wey/ wilful. t nyle ze cõsente to/ vnclene ping/ bise che ze t pie ze to god. ꝑt alle lucye mou be amẽdid: t a zenclepid fro heꝛ yuels/ Actif lyf:

Crist louede mocye marie magdeleyn t mar tha hir sistr- as ye golspel of luyk telly. bi Whom ben vnderstondū tweȳ lyues here i hooli chyrche. as gg. ley/ Bi martha pat was

.luc. 10.

bili to feede ẏ̄t bodili: is/ꝑdurstondū actif lyf/and
in marie ꝑt sat meklely at ẏ̄hus feet forto heere
his word: is/vndurstondū contēplatif lyf/crist seide
not ꝑt martha dide ꝙuel ī unꝙmꝙstrīg bodili. but ī pat
ꝑt she wolde heue drawū hir sistū fro pe ꝑfitev lyf. he
blamede hir/ for it is ful ꝓuous to hē pat sauerē not
pe ꝑfiter lyf: to ws t drawe oyn ꝙtiu. pat god hap cle
pnd ꝙto/ Ziut ẏ̄t seide ꝑt marie hadde chosū pe best pt:
ꝑt shal not be takū awei fro hir/ for actif lyf shal be ta
kū awei ws t deep of bodi: but ꝑfit contēplacioū neuer
for it is ingrūe here: t durꝙ more ꝑfitli after pis lyf/
Seynt bede seip. ꝑt actif lyf is a studio? ten uaīt of ẏ̄t.
t to be bisi ī riztful ẽuels: t entendi to kepe pe heestis
of god. t hī silf/ vndefoulid fro pe world. t to ws t holde sou
le. hond. t tūge. t alle oyn mēbris of pe bodi. fro al filpe
of sinne tēptīnge/ afterward to helpe pe nedis of nezbor.
as moche as he mai. to feede pe hūgri. zīue drīnk to pe
pristi-/visite pe sike. t suche oyn: t to shewe pe weie of
triuve to hī pat erꝙ/ to azēclepe pe proud nezboze to
pe weie of meknesse: t to ꝙuere to mē bitakū to us.
hou yei moū stonde/ and no mā enforce hī to passe to
contēplatif lyf. til he haue long/ vsid pis actif lyf. t
if he ꝓfitte folili it spedi not/ Contēplatif lyf hap
tuei ꝑties: A lower. t an hizer/ pe lower ꝑtie is ī me
ditacioū eꝙ venkīg of hool wrīgis t ī oyn swete

vouztus of ihū: t m̄ lisbetnesse of ꝑiers/ ye thzer ꝑtie
of contèplacioū is: m̄ thholdmg of heuèly pīgis/
hauyngе ye yze of ye herte walkyngе t walkyngе
among ye heuèly citeseyns. ventlyngе on god t on
ye fairhed of aūgels t of thook soulis/ contèpla
cioū is a wōdirful ioie of goddis loue. wthich ioie
is a louyng of god: ꝑt man not be toold out/ t ꝑat
wōdirful louyng is m̄ ye soule. t for thabūdaūce
of ioie t lisbetnesse. it assendy eȳ stiepup ī to ye mo
iry so ꝑt herte tūge bodi t soule. ioie togidu² m̄ god/
pis gladnesse god sendy ī to ꝑat soule: ꝑt he chesy
to pis lyfe/ wthāne amā thay long thāuid m̄ ye/ vall
of good doyngе t lisbetnesse of ꝑiers of long tyme. t
wolde ofte to cōpūmoū of teeris. to he/ vond tho ocu
pacioūs of pis world. thay learned to occupie yze of sou
le aloone ī ye loue of god. t thay ingenie m̄ delaryngе bīe
ryngh to thfore traste zhe m̄ pis lyfe ye ioie of eūlastīg
blis. wthich he chal take m̄ pis to comyngе/ Sopeth
ꝑat soule ꝑat is chosē t clepid of god to pis lyfe epu:
degre. furste he enspiry it to forsake ye world ī wull.
t al ye/ vanyte. lustis t couetisis yof: aftu ꝑat he le
dy hī aloone. al thoris t worldli couetise forsakē. t
spekyngе to his herte/ and as ye ꝓphete olee seyp. he olee. 2°
zyuep hī to soukе ye bygynyng of lisbetnesse of
loue. t trueth his will to thook ꝑiers t lisbete meth

tacōns. puttinge out of ye herte ydul pouzhts & alle
vanytees. lettynge it to veuke on hī & heuēly þingis
þāne he openey to veize of such a soule ye zate of
heuene. so yt ye same ize lokiny ī to heuene: & þāne
ye fier of loue lizhtney his herte. & þāne makiny it
clene of al erveh filye/ and so fiv pēnes forbaid
he is contēplatif. & rauelhd ī loue of a lizt yt he
saie m̄ to heuēly his goostly ize of soule/ But
no mā hay pfit lizt of heuene. while he lyuey bodi
ly here: but he yt eendy m̄ pis loue. as soone as he
diey. is brouzt tofore god is cōpanyes of hooli an̄
gels. & seey hī face to face. & is ōney is hī is ounte
eende/ Alle yese sentēcis biforgoyngge I haue gederid
of hooli writt. & of sentence of dyuise sētis & doctos. &
no þig of myn owne heed: to sheive to poze ey lym
ple bizyen & listren. what ōce of loue yt oure lord
ihū cīst hay sheuid ty to souls ī pis lyf/ foz ech man
schulde steuyn fro oon to an oyn. as he is clepid of
god: cūme m̄ hyer cūme m̄ loiser. as he is a child of
god yto/ But foz I my silf ceitif & wrecche/ vnboz
yi pozuz dyuerse cūnes biforn don. beyngе byneye
alle yese pfit poyntis. semyngе to me as fer as
fro hens to heuene: þfoze I biseche alle yat re deu
ey heeren pis tretis. to þie foz me to god. yt he foz
zyue me my cūnes. & kepe my soule wt grace of

Aplog:

ȳis ȳeuēly tr̄esour of loue/ and alle we togidr̄ do
yankīgis to ye hooli tr̄ynyte. yat yꝰ gr̄ciousli lixt
ney ye soulis of deedli mē: wt bemys of ȳis ȳeuē
li ȳ̄ce/ blessid be ye name of oure lord ihū: n to
worldis of worldis. Amen/ **Aplog on chastite:**

Writte yis tr̄etis yr liuey ī fyue schort chapitis.
to hē yat wolen lyue chaast: ī to kepe of ye
fyue moost scharp stoones. ye whiche ī figu
re kyng dauid chees out of ye r̄ēnyng riuer to
ouercome ye greet gyaūt goly. wt ye whiche fyue sto
nes dauid dide fizte. t ouercam ye gyaūt: to techē
hē yat wolen lyue chaast to fizte azen ye feend. wt
sad mynde t pouzt stidfast as stoon. hauyng myn
de upon ye fyue stremys yt rūnen out of ye ryl
of cristis blessid bodi/ and make hē to kepe clene
t chaast her fyue/ wtmer wittis fro synne/ unde
fouhd: as wyndowis of ye soulis cloistre: ye
kyng of loue to reste nue/ and so ouercome ye de
myl yat goh into hewey as dauid dide. sunyng
hi scharpli in ye forhed wt mildard pouzt of cl
tis bitra' wordis. yat is ye scharpest stoon yat
breke ye strong zatis of helle: t wt yis stoon
pou schalt ouercome ye deuyl. t alle hise falle dis
ciplis t disciplis yat mowē after bellard/ wt stō
dyng stifli ye fruite mony ey tēptyng of

ye feend. yat goh as heed bitokeney. t so sleyinge ye firste stirying of ye fleisly/ kepe yi soule clene to ihū crist. ye 3ȝi chast spouse is ye fiue wi ise wittis. as iseard of ye castel: to serue to gidir̄ in bodi t soule ī clene chastite ye maidenis sone. yat is lord of heuene/ t nameh kepe isel yi siȝt. for it is ye messanger of yi soule: bet clene eyr̄ elis/ Dyna for she/ vnisarh lokide loste ye flour of hir maidenhod. t yfore be eue isar ī alle yi isettis isiish: for ye heuēli husbonde t ye goost h spouse ihū. isole pt ech chast soule be isaher is ye wise maidens/ Seynt poul seyp. yt a isidue lyny ge in dehas is deed/ isho not so a maide: ep opr̄ bi ye same reson/ siy alle ise schuldē be isidues sones t douztris. of isheche god spekip/ ye isidue of dauid he seyp. blessynge I schal blesse. yat is hoo h chirche oure modir. euermoꝛ mōnynge til ise come to crist oure treise spouse yat died for our re loue. forisynge for oure synes. t for oure gre te/ vnkyndnellis

g. 24. i. thl. 4.

Off chastite.

This mirro of maidens lokie yee yi re. as folower of ye meheft maide marie godis modir of heuene: of ye isheich seynt iohū crisostom seip ī yis isise/ yt a fair yat she hadde cōseyued crist bi ꝓcu of

ye hooly goost-Joseph hys thilbonde wythāne ye
seyde hys to be wyp child. vnknowīge ye pyn
worchīg of god: he durste not suppose ony leche
rie bi hys/ but for he was a rystful mā as ye gos
pel sey. t dredinge to rere ony sclaūdre: he y
ma: ynede ful wisly hys meūe of lyuyng: seyn
ge pis wtīme hī silf/ She was neūe ofte eter ne
of wyn drūkū ne glotono3. ne lyst rēner abou
te ne pleier ne wrper. ne dāūcer. ne syngers. ne lgle
of foule wordis to spekē ne to heere hem. ney upō
hī pat was hys bodily hulbonde. she delitide hys not
to vnfolde. as lecherous wymmen doen/ pese t oyn
luche ymagis like to pese Joseph penkinge; no yig
of hē foond he ī mayne/ but ayeward alle pisable
yigis t vtues foond he in hys/ and ptoze he deser
uede to knowe ye tryste bi telling of an aūgel:
hou he shulde not drede to take mayne hys wyf/
wryte pis tēpaūce of mayne cristis modr. ye wlych
seynt Johū crisostom reherciy: yt ech mā t wōmā
couetīge to cōseyue t bere crist goostly. to rule hē
wt mesure t discrecoū hope ī mete t dryūke. afti
yat nede askip. t not after lust/ And ofte syns hoo
ly chyrche solempnyth wyngy maudēhod. and in ye fe
este of alle halewen dai. of ye secūde beste ensaū
ple wt oute oyn euangelys. queen of maidens

marie cristis modr̄ seyp vȝ/ And ye blessid modr̄ of
god marie evir maiden ye tẽple of ye lord. ye sa
crarie of ye hooli goost. maide tofore hir childig.
maide ī hir childig. ⁊ maide aftir hir childig. ȳt
ī idoȝnge monestide godis peple. to dispise tusti
filyis of vis pilshynge world/ to declyne first childi
gis of deedh nature. to hepe al aboute ws̄me ye
hous of ye herte: stedfastnesse ws̄ honour of/ vn-
gyngte/ ⁊ hizer of alle vertues to be queen of fruyt of
ꝑpetuel helþ. to be felowe of aūgels. she affermyde so
wip hir enseignis: so ys̄ multitude ws̄oute noūbre of hy
de of mē ⁊ wymmen shulden folowe hir steppis/ ys̄ ye cou
plyngis of wedmgis left ⁊ ye burionyg of children
dispisyd: to ye spouse yat is in heuenes hadde leuer
to be applied ws̄ heuēli pouȝt ⁊ dede/ And so she vitiede
yat yat god ꝑmysside ī ye first book of hooli writt: se
ynge to ye serpent/ I shal putte ēmyte bitwix yee ⁊
a wom̄man. ⁊ bitwix yi seed ⁊ hir seed: ⁊ she shal
to squatte yi heed. yat is principal sugestiou of ye
deuel: ws̄stondige alle vnleeful couentigis of bo
di ⁊ soule/ ws̄ vngyngte she quenchide ye couetise of
fleisly. ws̄ meknesse ye couetise of soule: ī yat
ys̄ she hepte togidr̄ an offrynge of maidenhod ⁊
meknesse/ And for ī world yngis is couetise
of ȝen. ꝑfore ys̄ we haue not slepen pouȝtis of

.geu.3°

lustis. we shulde not auenture vnholde yat yat is not leeful to be couetid. ney curiously vnholde yat ying. yt is leeful to couete eyes delyre: but yt ye soule be kept clene fro wantownesse & wan ton delyt. for ye yzen ben rauesheris to syne/ for sope eue hadde not touchid ye forbodin tre: but if she hadde vnfore/ vnwysly vnholde it/ yfore to us it is to venke how moche we shulden refreyne oure sizt yt lyuē deedh. sly eue modir of alle lyuȳ ge ying is nu er ye. bi myschepnig of hir yzen: cam to deep of bodi & soule/ yfore oure eldris her bifore yaziz sizt couetinge/ vttirmor ying is: losten inner goodis/ and yfore ley leyue ye hooli gost: nayne yzen han stolin myn soule/ couetinge/ visible ȳgis: yei losten ī/ vnsible vertues/ and bi ye yze of ye bodi: yei losten ye yze of ye herte/ per fore to kepe ye clēnesse of herte vnlik & wt̄oute leesyng. needful it is to kepe stedfastli ward of ye/ vttir wittis/ ffor ye wise mā seyp. wt̄al ward kepe you ym herte: for of ye herte wendip forp lyf/ remo ue yee fro a shrewid mouy: & backbityinge lippis be yei fer fro yee/ yne yzen se yei riztful ȳgis. & yne ze liddis go bifore yi paȳs/ and ye hoo li lyng mynd prey yt to god/ Turne you a wei nayne yzen: yt yei se not/ vanyte/ O how needful

ije. q. nū. 3.

pū. ℓ.

Hf. 118.

A pier is pis to us synful wrecches t freel t feble
i pe myddil of oure pre ēmyes. oure feble flesch.
pe fals feend. t pis fals̄yng world/ eue bernynge
wt us t noryshīge oure moost dilleyuable ēmye
oure flesch. makynge it to strong. t oure soule
to feble: to ofte sechynge t folowynge flesshli lust̄
to pe plesyng of pese pre ēmyes. sechynge wry
gle te ī straūcis bi manye weies: to be pe feendis
seruaūtis ī synne/ pe myrio of chastite:

Crist kyng of maudē flour serp ī pe gos
pel/ ze han herd pt it hap be seid to
eelde men. pou schalt not do lecherie/
ex°. 20 ffor-pi-loue I seie to zou serp crist. pt ech man pat
. xij. h°. seep a wōman to couette hir: hap now3 do leche
rie in his herte/ and in pe same reson. ech wōman
pt seep a mā to couette hī to hir lust: sche hap now3
do lecherie ī hir herte biforе god/ Alas pāne hou
feipe treupe maūdens mou truli excuse hē of goost
li lecherie to cēt her treupe spousе pat knowip al
le pouztis of mā t of wōman/ eip ony mā eip wom
man fro pette eip fro ony of pe seuene deedli synes: siy seynt austyn serp. pt adam ī etynge of pe
appil pat was forbodē: synede in alle pe seuene
deedli synes/ chastite of bodi. wt outte meklenesse
t chastite of soule. is as a laūpe wt outtē oile. t as

an eer ibtoute cozn/ Off ibhom chal yat mande take meede. ibhich kepip chastite foz pilyng of me. ey foz che man not haue to hulbonde ibho che ibolde. eyn. chelbip hir plesaut: foz cumen children conente hir/ ey kepip chastite of bodi. foz che ibolde not trauele ibt children. ey foz ony op crause: but oonli foz ye loue of ye heuenli spouse ihu/ and fozto kepe hir clene to hi in bodi t in soule. t to zyue hir loue al in to hi: foz he it al al kip. as seynt austin seip/ yt ye cleneste of soule t bodi be kept/ foz noon opin crause ey loue: but oonli foz this/ ffoz as oo soule may not mayntene tibo bodies: no moze may yis loue of ye heuenli spouse ihu. t loue of yis ibozld ey/ vnleeful likyng of ye flesh dibelle in oo soule/ yfoze loke foz ibhos pleasaunce ey loue you kepist chastite: foz of pilke you schalt take mede/ but be ibar foz ye meede of ye ibozld t ye fayn of folk pilgrip. t maken pilke to pilgre yat trulpip hine/ Crist ledip us to be pfit: as oure heuenli fadir is pfit/ and no pig letteth so moche pfitnelle: as doth the fyue lustis/ t accidie/ pride t queen of alle/ prues to be pfit: is ibilful chastite. ye ibhich is in ye ibikis/ ye ouibedis to kepe hem fro alle lecherie. in ibill ibord. t dede/ ye ibedlid to kepe he chaast to her ibyues ibt oute ony auoute bodili ey goostli in ye hooli termes

.xij. q.

vat god hī silf hap sett/ But as ye bizt shýnýnge
sūne passip ī cleernesse ye lizt of ye moone t of
ye sterris: so doip clene / bgýnýte yese opr tibo de
grees/ ytoze ye wile mā ibūdrynge: ibertip yt yof/

. sap. ē. Dis ter is chaast geñacioñ ibt cleer ne
sse:/ vndedh forlove is ye mýnde of hr/
for she is knowīn añētis god t añētis
man/ ibhāne she is plent. opr / btues folowen hr:
ibhāne she ledip forp hr silf/ and she doip / vitoze ī
to ibtoute eende. cnolbued of ye / vndefoulid stinýng.

. sap. z. neede of ye oñcomyng/ Blessid is ye bareyn t to gidr
vndefoulid. ytt hap not knowe ye bed in shýne: she shal
have fruýt ī ye sizt of hooh lordis/ And ye geldyng yt
is ye wilful chaast mā eý ibōman eý ibōmam. yt hap
not ibrouzt ibt hyle hondis ibicludnesse: neý hap pouzt
god azens/ moost ibicluid yīgis/ forlove ye moost chosū zyft
shal be zouī to hī eý to hyr. t lott in ye tēple of god mo
ost acceptable/ And acordīgli herto: spekip ye pphete
. yf. hō. ýlane serýnge/ Se sere no geldýng. lo ʒ adre tree. for
yseip ye lord to geldīgis yat shulē kepe mý sabotis.
t shulen chese ibhuche yīgis ʒ ibolde. t shulē holde mý bo
ond/ ʒ shal zýue to hē in mýn hous t ī mý ibalis a pla
ce. t a beter name of sones t douztris: ʒ shal zýue to
hē a name eūlastýng. yt shal not pisshe/ of ibhich name
ī to greet pilýng of ibilful chaast folk yt ben/ vndefou

hd ꝥ leatheire: ꝥirtuy seiȝt Johñ ye enãgelist seiȝn
ge/ and I/ sene. t lo a lombe stood upon ye hill of syon.
t ꝥ hī an hūdrid t foure t fourti pousyȝnd. hauiȝn apō. 14
ge ye name of hī t ye name of his fadr ꝥirtū in
her foreheds/ and I herde a/ vois fro heuene: as a
vois of manye ꝥatirs/ and ye/ vois yat I herde.
as harpers harpyȝnge in her harpis/ t yei syngē
as a neiꝥe song biforе ye troone of god t biforе
ye foure beestis: t ye foure t tuenti elder: nē/
and no mā myȝte lyȝnge yat song. but yat hūdrid
t foure t fourti pousyȝnd. yt ben bouȝt fro ye er
ye/ pese ben yat ben not defoulid ꝥ wymen:
maydens forsope yei ben/ pese folowen ye lom
be: whidr eure he goip/ pese ben ye firste fruyts
of alle to god t to ye lombe: t in her mouȝ is not
foūdū lesyng/ yei ben ꝥoute wēme biforе ye
troone of god/ Alas yt yis ꝑpetuel t wūdrful
worshyp is so litil loued t chaungid nois a daies.
of lozi mad marchaūtis me wymen t children.
alle wrappid ī flesyh lustis/ yat killen to sathā
nas. so loyeh. so hooleh. for so litil t so soone pas
syȝnge t flatyȝnge flesyh lust of dool dampnabh
la. oure wantowdn t/ vnchastid fulis flesh: yt
ī a feiꝥe dames schal be stynkīge eiye t filpe. t
disceyuyȝnge sampsoū luggīge in hir lappe. Rit -iudic. 16

tynge albei hise heeris of his heed/ and to aliens
pat ben vnclene spiritis. pat is frendis. blynde
t bynden ye han· soule samplon̄. t make hym a
gryndere of ye deuels queern. as seynt Joh̄n cri
.xij.ie. sostom oppiih sheiw̄t upon pat word pat crist sei
de to his disciplis/ ffor soope zoure heeris ben alle
noumbrid/ Sooslih for soope heeris ben sotil soukst
vnoumbrable wittis of seyntis seip crisostom. yt of
crists spirit. as of her heed comē forp/ if ye riztful
spirit for soope zyuep hī silf ī to power of wōman.
pat is ī shyne of delectacion̄. pat delectacion̄ kittip
albei hise heeris. t forp albei ye vtu pat he hap
ī ye heed. as dalida dide to sampson̄/ forwhi al
vtu of seyntis. not in bodi ne3 ī richesse: but in
goosth vtu is put/ and no pīg lettip to vtu: as
forp flesshli voluptuosite e3 lustynesse/ if yfor ye
spirit leese vtu of hise heeris. aliens shulē take
hī. pat ben vnclene spiritis. t pei shulen bynde hī
is^t boondis of diuerse desiris. t pei shulen bynde
ye izen of his herte. y^t he se not izt. pat is ye wey
of trupe. y^t he stretche forp his paas. y^t it be ful
.xv.58. fild in hī. pat hooli writt seip/ Be pei doen out of
ye book of lyf: t is^t pe riztful be pei not writtī/
hou greet ye dignyte of soulis is: it is writtī in
ye book of lyf/ and it is sheewid wh̄anne crist ī

nē were gedend togidr· out fro ꝯ. ben non
hed of moyses bi cōmaūdemēt of god. wymen
ben not nombrid wt hem/ a wōman forsoye
is ꝯdr·stondū ech nedlynesse: pat is corrup
cioū of flesch lust/ ech mā forsoye pat is nes
sche ī soule: is remys ey coold m̄ fery. t corupt
ī hyse dedis/ t porw he be m̄ bodi ꝓ mā: ī sou
le he is ꝯdr·stondū a wōman/ ꝓfore he is
not nombrid wt ceyntis/ a wōman forsoye if
sche haue hir· mādlynesse ī goostli ꝯtues. porw
ī bodi sche be a wōman. m soule neyeles sche
is a mā. t is nōbre wip ceyntis/ ꝓfore it was
ī figure pt wōmanli flesch was repellid ey pat
out/ fforsoye wher trewpe is: wōmanli soule
is not nōbre/ her scrupyle cōdicioū pt is bonde
ge was excludid. hir scrupyle cōuersacioū is
cast out bifore god/ fforwhi he is not bound pt
is seruaūt to mē: but he pat is seruaūt of synne/
ꝓfore if he pat is free to mē. dop yuele werkis:
he is bound to synne t to ye deuel/ if he pat is
bound to mē dop goode werkis: to god he is
free/ ꝓfore a scrupyle soule is not nombrid. nei
egipcian pat is worldly/ Off chastite.

For ꝓfore pat louep ye world: is forsa
ful/ for god seyh he louep not/ fforsop

he is not noũbzid among ye seyntis of god: for ĩ
soule he is egipcian/ egipcian forsope if he soue
he soue heriẽh yĩgis: he is an hebzeu. ℔ey allo
a child is not noũbzid. he yat is a child m̃ hise isit
tis: ĩ malice forsope he is pfit/ he yat is ĩ malice
a child: is pfit ĩ ibuttis/ and pouz he haue not me
sure of eldis ful age: forsope if he is a child as da
niel. he is noũbzid/ And ꝑfore seip seynt poul· my
le ze be mad children ĩ ibuttis: but ĩ malice be ze chil
dre t̃n ibuttis be ze pfit/ and he yt gop out to stri
tis batel azens aliens. yat is he yat man fizte azẽs
vnclene spiritis. t distrey ye castels of flesly desiris.
oonli he is noũbzid/ And ꝑfore elt comaũdip m̃ ye
golpel: seyinge/ ze zoure leendis girdup: t lanter
nes bzẽnyinge ĩ zoure houdis/ oure leendis forsope
ibe girdẽup. ibhane bi cõtynence ey̅ bruchastite. ibe
cõstreynẽ ey̅ azẽstonden ye lecherie of flesly: as seit
bede seip/ Two yĩgis forsope ben comaũdid. oon is
to cõstreyne oure leendis: t to holde lanternis ĩ oure
houdis/ yat is. yt clenelle of chastite be kept m̃ bodi.
t liȝt of trupe ĩ ibozchig/ for yat oon is yt̃ pint̃ yat oy.
man neile plese to oure fazher/ for ey̅ if he yt dop
goode dedis: distrey not zit ye filyhed of lecherie/
ey̅ he yat bifozlhymey ĩ chastite: hauitip not zit goo
de iberkis/ ꝑfore chastite is not greet is yt̃ litt goo

de werkis: ne3 goode werkis wt̄oute chastite/ and
þfore seynt poul counceilip: seiynge/ pou þt art
vnboūdī fro a wijf: wyle pou seke a wijf/ if foz
love pou hast take a wijf: pou hast not sīned/
neveles suche schulen hane tribulacioū of flesh/
I fozlove spare to 3ou/ pis sayeh I seie brefen
pe tyme is schort: relijf is/ þt pei pat hem wijue
be as not hauiynge/ t pei pat vsen pis world:
as not vsynge/ pe figure fozlove of pis world
passip: I wole 3ou fozlove to be wt̄oute bisynesse/
he pat is wt̄oute wijf: is bisi about pīgis þt̄ be
of pe lord. how he schal plese to god/ he fozlove þt̄
is wt̄ a wijf. is bisi about wlyche pīgis þt̄ be
of pe lord. how he schal plese to his wijf. t he is
deuidid/ and a wōman vnwedid t mayden.
penkip po pīgis þt̄ ben of pe lord. þt̄ sche be
hooli in bodi t in soule/ She fozlove pat is wed
id. penkip po pīgis pat ben of pe world: how
sche may plese to hir̄ husbonde/ ffozlove I seie pese
pīgis to 3ou nept: not þt̄ I seie a snare to 3ou/
but to excite 3ou to do pat pīg pat is honest.
t pat may be don wt̄oute letting of al about
seruynge to god/ þfore he pat ioynep his/ vn-
dyn to matrimony doip wel/ he þt̄ ioynep not
doip beter/ a wōman is boūdū as long as hir̄

husbonde hȳuep: if hyr husbonde dyep. she is delyure
rid/ to whom she wole. be she wedd oonly ī god/
moze blessid forsope shal she be. if she dwelle so
pfith/ withedd afterr my cōuseil/ I gesse forsope
yt I have ye spirit of god seyp seynt poul: & ye
spirit of god is ye beste cōuceloure ī eche cause.
youz maistre dispisen hys cōuseil. & seyde doen yat
tou/ stoze no mā eyre wōmam mai be chaast in bo
di. if he be wantoū in soule: as seynt johñ cri
sostom seyp/ perfore ye apostlis heeringe clepe spe
lie of ye hard boond of wedlok seyp crisostom. yo
uzten in hē like/ a good wōman is hard to fyn
de: witnessyinge salomon/ in a pouliynd forsope
he seyp. oo man I foond: a good wōman in alle
I foond not/ what forsope is a wōman. but ēmy
to frendshp. an euytable peyne yt man not be
flowe. necessarie yniel. hyndh tēptacoñ. delyte
rable wrecchidnesse. an hoomly pil. a delitable
harm/ & to leue a wōman is a wōmans is fyne.
to holde forsope is ferment to ye mā/ nede it is. yt
ey we leuynge do a vowte. ey holdinge we have
echdales fizting & bittirnesse/ yfore ye disciplis
answeren/ if it is so of mā wt wōman: it spe
dip not to wedde/ yāne clepe answerde not yt it
spedip. but moze cōtentide. yt it spedip not sū

.ad. 19.

ca. 28. 1.

ad. 19.

me/ but biholdige ye ifre myte. he seide/ not alle
men taken ys word: but to whom it is zouñ/
Crist seide not. alle moũ not: but not alle wole
take/ ye victorie is sett. who pat coueitip glo
rie: penkip not of ẽuel/ no mã schulde fizte: if
alle mẽ dreden pil of fizting/ Oft pat ꝑfore pt
schame not cõteyne t fallen fro ꝓpos of cõtynen moũ
ce. we schulden not be maad moze slowe aboute
ye/ vertu of chastite/ pat forzoue pat crist seip. to
whiche it is zouñ. signifiep not. pt to schame it is
zouñ: t to schame it is not zouñ/ but schewip. pt
whanne we take help of ẽ̃ce: we moũ no pig of
vs silf/ but forzoue to ye wynnynge ẽ̃ce: it is not
denyed/ ffor crist seip i ye gospel. aske ze: t it schal .luc. xi.
be zouñ to zou/ seke ze: t ze schulen fynde/ knoc
ke ze: t it schal be opened to zou/ for ech pat a
skip: taki p/ t he pat seki p: fyndip/ and to a mã
pt knockip: it schal be opened/ ꝑfore wille schal
go bifore: t so ẽ̃ce schal folowe/ ffor wip ẽ̃ce we
oute good will. no ping we worchip: ney will we
oute grace may/ ffor wip ye erye bizyngip not forp
fruyt. but rapt take reyn: ney reyn wipout er
pe/ ꝑfore glorio? coutynèce is not pat. pat pu
maist not passe. as pat ẽ̃pouer of bodi ma
kip. but pt ye will of hooli ꝓpos togidre clippip/

And ȳfore ẽst spekyp of yͤe mane of geldinges: seynge yͭ/ yer ben geldīgis of kynde/ and geldīgis of force/ and geldinges yat han geldid hē silf for ye kyngdom of heuenes: & blessid be yer bifore alle oyn/ ffor ni fleysly is ꝺoute cōsentīg to fleysly lustis to kynde: is more to be seid aūgels lyf. yan mānes lyf/ zhe & ye more myȝtyer/ wisyer. for ye hard fiztīg azens vnordinable fleysly desiris/ And ȳ fore youz sinne slide eyͭ falle fro ye ꝓpos of conty nence. ye schulde not ꝟ'ette it to ye hardnesse of maidenhod: but to ye negligence of mē stalkynge/ Al yis sentence seyp seynt Joh̄n ꝯostom upō ye nyntē ye chapitre of matheu/ Of chastite:

Crist disprisip not trewe wedlok. which he hap boudī: but greetly affermep it ī ye old testamēt & newe/ & ꝓncipali in his owne modr yͭ was a wedded ȝgyn: & queen of alle ȝgynes/ But as alle fleysly dedis yͭ ye fleysly desirip. is ꝺoute reuerencī dreed & loue of god maker of kyndis. ben but werkis of beestis: & ꝓncipali ye vnkyndynes?dede of ye synne of lecherie. is bi manye poulynd fold worse yan beestis/ So alle goostli ver tues ben aūgels yīgis: & ꝓncipali chastite is aūgels yīg/ Bi chastite forsope mē & wymmen ben lykned to aūgels: whanne kynde is ouercome yorw

of chastite.

Mt. 22. ¶ Wtues/ And ¶ for ye ſeid ſeyn. ney ¶ yei ſchulen wedde ne ¶ lede wyues. as fleſchli me doen nowis: but yei ſchu leu be he ſeyn. as aungels of god i heuenes/ ¶ for ye ſche be doen po þingis yat beestus han comoñ wt us: we profesſen us to beeſtis/ to alle whanne we doen þt þing yat is out of fleſchli kynde: we ben maad euene to aungels/ and among oÿ fleſchli dedis: o oþir yat hindryno? fleſchli wytt eÿ dede. is eiþer ÿ uel. but can no meſure/ but eiþer ye moze þt it is vlid. ye moze ſeruēt it wexeþ. tend as fier/ and wymmen ben moche to blame: but mē ben mo re/ ffor wh adam ſynede moze yan eue: for he wiſer & ſtronger/ ſo ſchuldē men be i diſpliyng of ye deuels appul. yat he hap ſo ſoth ynd: & ſo wōdirfulli peÿntid/ vndir diuerſe colours & cloþis wt wheche he wymmen ſoulis wt out noī bre. doynge gooſthi lerneris wt þo ſoulis. yat reſceyuē his ſeed of fals ſugeſtioū: & ſo gendrip wicchid wordis & wozſe werkis. wheche bē hise children lyk to hī/ ¶ for god pouz he made man & wōman for nede of bryngīge forp of childrē. ne peles he was eiþer a louer of chaſtite. & autour of cōtynēce. as crist techip i word & dede/ as he cle pip ſeynt Johū ye euāgeliſt willynge to wedde. & ſo he was to ſeuris ſeten. to chirchīg of/ ogynnyte/

And so seynt thomas apostle biforе his deeþ. þan
hiȝuge god of hise grete benefetis. amōg manye
oyn seruȝ/ lord god I þanke þee. for þou tauȝtist me to
haue no wyf: for þou woldist haue hooli myȝ loue/ vn
depțid fro þee/ t þou tauȝtist me þ̄t̄ richessis was
noon help: but letțyng of yn loue/ wiþāne I erride: þou
laddist me ayen to þee/ wiþāne I wolde haue erid: þ̄u
suffridist not me to falle fro þee/ and so of manyȝ oȝ
benefetis/ þat it̄ coste trauȝle. moyses mā moost tre
we in godis hous. biforе god seide to þe sones of israel:
be ȝe redi/ vnto þe þ̄rde dai. nerȝe ȝe not to ȝonre wyȝ
ues/ þ̄fore seynt ambrose þe hooli doctour/ to þe edi
ficacioū of maidens. telliþ hou seynt agneus þe hoo
li maide t martir: was ī face but fairer ī feiþ: wiþāne
hir louer ꝓuyde to hir ꝓcioule ornemētis. she dispi
side hē as noȝt: seiyngе/ depțe fro me þou mete of
deeþ. noȝle of sȳne. fauȝtour of filþe. for of an oyn lo
uer I am biforе loued/ he hap cloþid me wiþ̄ a mantel
wouū wiþ̄ gold t/ vnestimable brochis he hap maad me
me fair. to wiþom aungels seruē/ for of his fairnesse þe
sunne t þe moone meruelen: of wiþom richessis stynten
nesse faile/ to hī oonli I kepe myȝ feiþ. to hī wiþ̄ al myȝ
deuocioū I bitake me/ hou mai it̄ be þ̄ouȝte wrong of þe
hyzest god. bote myn yeed to/ deiyn stockis to/ deiy
ne stockis t stoones/ at þese wordis þe wood riche

of thalite:

ce comaũdide hyr to be maad nakid t hyr heer
vnboũdũ. t to ye bordel hous to be lad: t anoõ
forlove the nakid. lo greet ȳnnesse to hyr heer
goddis ȳ̃ce grauũtide. ȳt wiry hẽ the serued beter
hihd yan wiry clopis/ Agnes entride ī to ye pla
ce of filye. t whãne the hadde falle doñ to oure
lord ihũ in ȳ̃per. an aũgel of ye lord appeeride
to hyr t coũfortide hyr/ ye iustice sone yat was lower
of yis tỹne conȝuȝge ī to ye place of filye. ī which
seynt agnes priede. not ȝyuȝge hoñõ to god bifore
he shulde touche hyr. feldou on hys face. t was aũg
hd of ye deuel/ And y? seiy hooli cherche oure mo
dir. of seynt lucie maide t martir/ ju pacience you
hast weeldd yi soule/ lucie spouse of crist. you hast
hatid filyis of yis world. t shynest wt aũgels. wiry
yi ppre blood. you oũcam est ye ēmỹe/ the/ dōn to
od ye gospel of ȳt whãne the herde it rad. t seide
to hyr sych modr/ ȝf you bileuest modr to yese
wordis yat ben rad: you shalt ꝑchace helpe to yi
soule/ And the seide to ye cruel iustice yt wolde ha
ue maad hyr do sacrifice to feendis/ Bi yese yre ȝe
er to noon oyre ende/ sacrifice: but oonli to quyk
god t verri/ And now ȝ sacrifice my silf to hī: do he wt
me his sacrifice. as it is likyng to hī/ And seynt a
gnes maide t martir went ī to ꝑsoñ. moost gladli

t ionynge. as ponz she hadde be bodū to a feeste: t
hir maidenhod wt deuout pīers. to oure lord god
she bitook/ and whyle she entride ī to ꝑlou: she seide
to ye iustice/ vnpito? t hard traīt pou art not asha
med to kitte of ī a womman yat pou coudist nū pi
modr's/ forzoue hane hool myn feetis wt ine ī myn
soule. ye whiche fro myn zougpe mekful lord/ hane
kept hoolli to yee/ pou vnpitous traīt sendist to
me whilde beestis. whanne yei heerē ihūs name yei
whexen tame t meke/ if pou settist hier to me. aūg
els of heuene schulen myn nyȝtē to me an helpful
deede/ if woūdis t betyngis pou dist to me. I ha
ue wt ine me ye hooli goost. bi whom alle yi turm
entis I schal dispise: but if pou makist bulk myn
flesch to be drawē. myn soule mai not entre bi mar
tirdō nū to godis ꝑadise/ and she
seide to godis messanger yat cām to hele hir woū
dis. flesch mechcyn to myn bodi zaf I neile noon: t
foul it is yt I schal nolde leese. yat I so long hane kept
fro myn zougpe/ I hane forzoue a sauēd oure lord
ihū crist: yt oonli wt oo word restorip to me alle yingis/
lord yt me forzmedist. t hast kept me fro myn zougpe.
I pie yee yt pou/ vndirfonge myn spirit/ And blessid ce
cile mende t martir ful cleer/ zaf in hir herte yis
ihūs gospel/ ney dayes ney nyȝtis: ceesside she fro

godis speche/ she pied þt god hepnige hir maidenhod: shulde dwelle pfitli/ vndefoulid/ and oþir þingis ī ozgons. she forsope long̃ in herte oonli to god: seiynge/ lord myn herte be maad/ vndefoulid. þt I be not cōfoūdid/ she clepide aūgels ast hir̃ piers. ast teeris she clepide apostlis t hooli cūpanyes to cri seiynge/ þt hir̃ yei shuldē helpe ast hir̃ piers to god/ and she bitook to oure lord god hir̃ chastite/ and in hir̃ be ren baptisid in hir̃ hous: mo yan foure hūdrid mē t wymmen/ And ye wōdirful hardi þingis douzti. glorio? Kathyn maide t martir̃ heeringe ye wōdirful wois þat ye empour made. doynge sacrifice to hise ydols ī ye tēple. she was moued of feruēt will t bre nyinge loue. as hir̃ maistir̃ crist was moued bi his fadris hous. to caste out of ye tēple byers t sillers. she hastide hir̃ to ye tēple. where she biheelde sūme wepynge pt amoulechidē hē silf crist: but for dreed of deep to crie id sacrifice were many cōpellid/ she wip a sorwful herte. marking hir̃ ast a signe of ye cros. boldli to ye sizt of ye empo she barst out. to whom she seide p?/ Gretyng to yee empo. us to pise dig nyte of ordre: t were of reloū afore moued/ if ye se yngis þat you ziuen to heriynge of feendis. you ziuen to yi maker. t ooni his maieste to be wor shipid you/ vndirstondist: in whom þingis regnē.

by whom elemētis of ye world taken by ingyngꝑ/
the forlove not agīst brook to oure lord ye furye
of hir mygthod/ Oze seignōs. yowz/ be entōmed
my dyuerse sciencis/ shewe me no pīgs ellis to
lerne amōg zou. but hī yat is welle t ingyngꝑ
of alle goodis/ by whom alle pīgis ben maad. whi
che toold aelly of amaade. t for oure helpe/ vou
chide saaf to suffre deep: rooslazen t allendide ī
to heuene/ yis is oure god. yis is my filosofie.
yis is my victorie/ And fifti white maistris of
lawe were astonyed t troublid in hir studi. t bi
hir weren cōuertid to crist: t for his loue were
brend/ in bredyng of whom yis merueil befel:
yt ney in hir heeris ney in her cloyng. apperide
ony hirtyng/ Zo mā ne wōman excuse hī fallī:
lerynge/ nen not be such nows: as yei were ye/
for seynt petir seip. in trupe I haue foūdī: pt
god is not acceptō of ploones/ but ī eiy folk.
yei yat dredē god t worchē rigtfulnesse: ben ac
cept to hī/ And also hooli chirche oure modir
witnessip ye contrie. lerynge ī ye comōī lerī
ge of ye chirche: yat is seid of oo maistir/ we
mow be forlove suche as yei were: if we doen
yat yng yat yei diden/ wey to vs forlove is
hard to folowe yat yng yat of hē is don: wip

ane we ought vnto ensample yse vnholden luctye
thyngis. of the of oold tyme/ Do you cheu mon
ey woman a delicat knyght art you. if you enfor
cist yee to ouercome yi vre enmyes we ought fightyng
we ought stryuyng. to haue of the ye victorye/ vse
yfore yi strengthis: we fore fyght you/ stonde
strongli ni batel: we alle vertues of body & of lon
le togidur/ vnholde ye conenaunt yat you made
i yi baptym. to forsake ye deuel & alle hise wer
kis. & hise pompis. & to kepe ye comaundementis
of god/ take heede of ye condicion: knowe you
ye knyzthod/ we ye kepyng of yis conenaunt. yo
yat you ou wondrist: alle yei ouercamen/ yis yi
conenaunt: alle yei fonzten. & we yis knyzthod
alle yei hadden victorie/ yese fyue were wymmen for
martird. & wishe hires for cleue chastite/ Agnes
lucie. agnas cecile & kathyn: we crist & hise fyue
re apostlis/ Petr. John. James & poul: of ye
se fyue wolis/ make you yee a gay garlond. & we
re it upon ye heed of [illegible]ule. yat we on ye fayr
yal reson of yi soule/ [illegible] yese flouris mon mey
faile ne fade: for no mans tempest/ and eise sette
before i ye forhed: crist ye fayrest rose & spoule
of oure soulis/ for ye seyn i ye book of songis
to his spousesse. clepynge hir fayr flour of ye fe

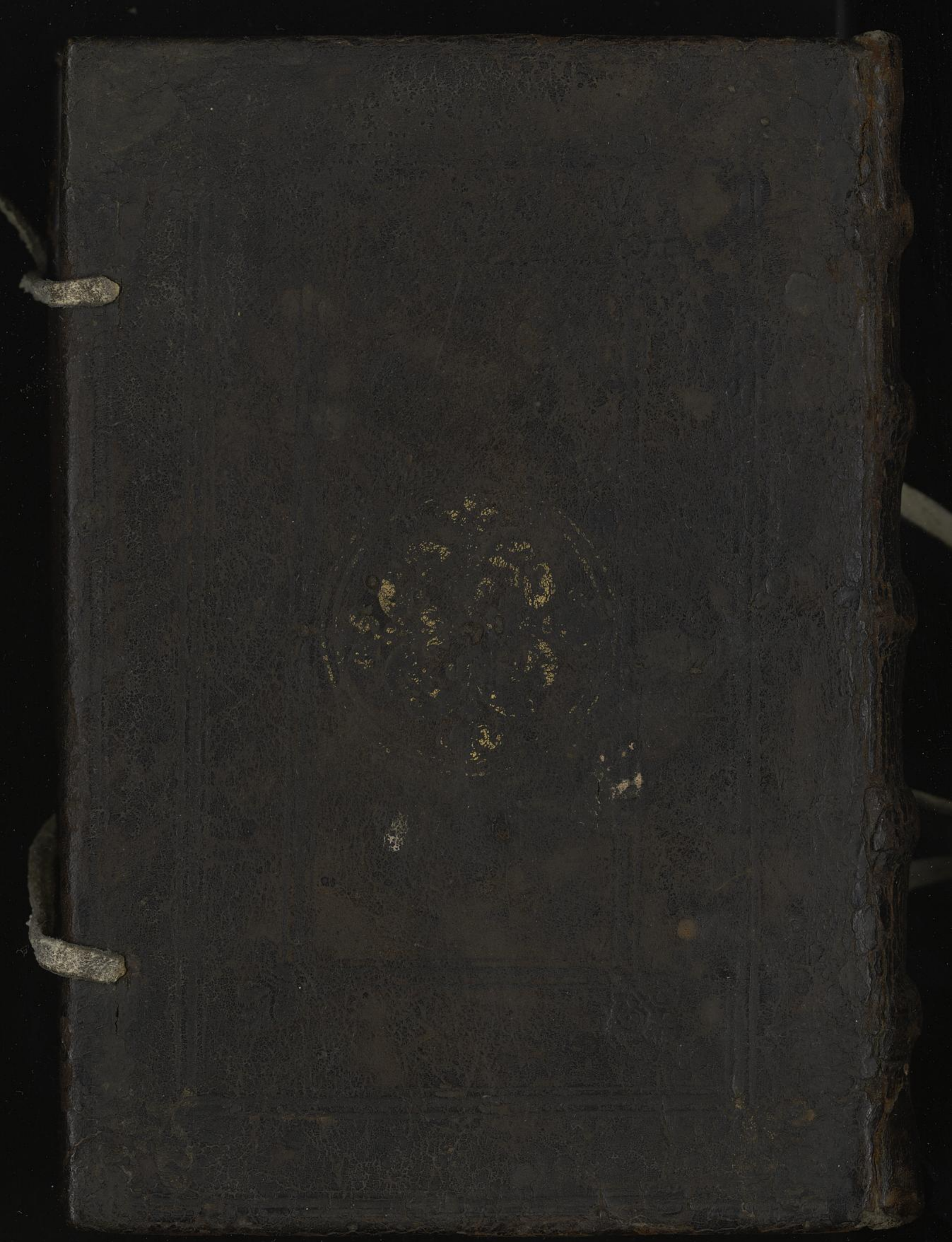
[illegible] kyng of chaumpaynys/ for he is moost rede bren
nynge i chaunte: wip oute ony tikye. neiie beyuge
a schamed ne afeerd to do his will. bifore alle oy pru
gis: t to beryinge bifore crist zoure garlond pat
coron̄ bitokeuep wt knottis of mourning for synne.
as of blak silk t wip grene wolnn̄ togidr. als ful
of grenne/ vines/ pis is no gigelotis garlond.
ne eyr of gold ne of perlis. neyr chapelet of la
pes: pat getten alle i riotis/ for leyat john clot
pon lesp. goode werkis. ne pat maken a man to
hope wel: t yiuele werkis copellen to mishope/
perfore ihc crist glorios kyng t croune of mar
tirs t martirs. make us so to worche hope wt ine
t wt oute. i bod t ni soule. such rigtwisnesse bi tre
we cōtynuel kepyng of yi ten comandementis.
i pis lone t lastyng chartre pat non̄ regne wt
out i endles blis. merci. Amen

[illegible] yat Jhesu regnen in holy lady t fistru
[illegible]
[illegible]
[illegible]

I

Geo. Richardson

his Booke

Leaf 6
Leaf 12
Leaf 14

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